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THE MASSACRE AT SIANFU

BY

E. R. BECKMAN

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E. R. BECKMAN AND THYRA.
Picture taken at Stockholm, Sweden, in April 1911.

The Massacre at Sianfu

AND

Other Experiences in Connection With the Scandinavian Alliance Mission of North America

BY

E. R. Beckman

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Preface.

The terrible incident which took place at Sianfu, China, when the revolution broke out there in October 1911, has greatly stirred up the feelings of a large number of friends of the Mission in the homelands.

I have repeatedly been asked to relate the story of this outrage by which some of my fellow workers and I were cruelly bereaved our dear ones, whose blood was shed, so to speak, to saturate the gospel seed which had been sown during the preceeding years; and how I succeeded to rescue my youngest child, a four year old girl, by running through the raging mob, which pursued and hunted me throughout the night.

In order to satisfy the many friends who wished to know the details of this incident and still avoid the hard task of continually repeating this heartrending story, a book was published in the Swedish language soon after I arrived in Sweden on my way from China relating this sorrowful event. The first edition of this book was soon exhausted and was followed by a second edition.

On my arrival in the United States I met with a number of friends who expressed their desire to have this little book published in the English language. To comply with these their wishes, it is herewith sent forth among the wide circle of English speaking friends. Owing to my inferior knowledge of the language it has been involved with much difficulty to accomplish this. Hoping that my readers will have forbearance with my shortcomings, it is my sincere desire that this story may serve to increase your interest in the noble work which all Christians have been commissioned to accomplish for our blessed Master in this world.

As there are many of our English speaking friends to whom the existence of the Scandinavian Alliance Mission is not known I have briefly mentioned how this Mission was founded and some of its work.

Chicago, Feb. 1913.

E. R. BECKMAN.

The Scandinavian Alliance Mission.

In the end of the year 1889 Dr. J. Hudson Taylor, founder of the China Inland Mission, published a paper, entitled, To Every Creature, in which he pleaded for one thousand men and women to be sent to China in addition to the missionaries already at work there, to make it possible for every one in that dark land to hear the Gospel preached to them.

A few months later, the Missionary Conference, assembled in Shanghai, also made an appeal to the home churches, earnestly pleading for one thousand men for the work of Christian evangelization in China. The Rev. Fredrick Franson who for many years had been extensively engaged in evangelistic work in American and European countries, was at this time conducting an evangelistic campaign in Germany. The plea for one thousand missionaries appealed so powerfully to him, that he immediately started

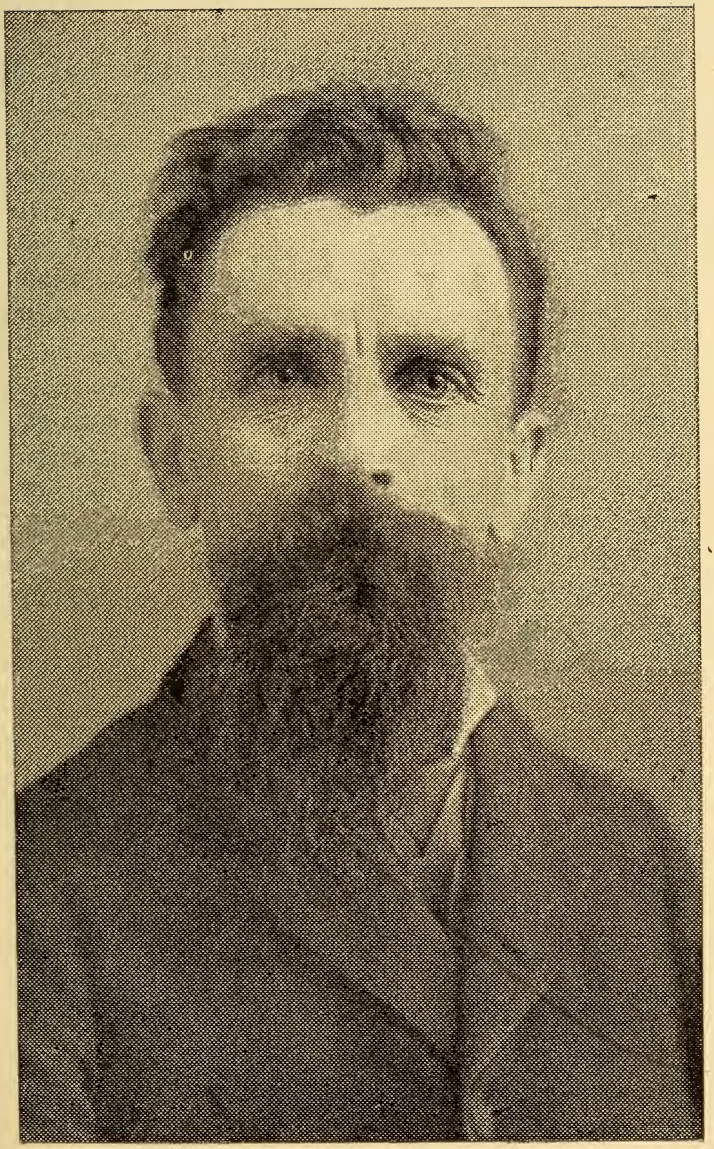
to interest Christians in the mission cause. The result was, that the German Alliance Mission was founded, and a party of missionaries soon started for China in connection with this mission.

No sooner were these missionaries on their way to the mission field than Mr. Franson returned to the United States with the aim of arousing interest in the spiritual welfare of China. His undertaking was crowned with success. It resulted in the founding of the Scandinavian Alliance Mission in connection with which a number of missionaries have gone to mission fields in different lands. In the beginning of the year 1891 no less than fifty misionaries set sail for China, to work in association with the China Inland Mission.

It is quite evident that Mr. Franson was led by the Spirit of God in sending forth these new workers, many of them being previously prepared for this step.

As for myself, long before ever hearing of the mentioned appeal from China, or of Mr. Franson's plans, I distinctly had felt a call to devote myself to the Lord's work. I had heard the voice of God pleading with me to be ready for His service, and not to entangle myself in any affairs that would hinder me from going at His bidding.

Early in the summer of 1889 I attended a meeting where the minister spoke of China and its need of the Gospel. As he said that there



REV. F. FRANSON.

might be someone in this very audience whom the Lord would have go there to preach the Glad Tidings, I realized a voice saying to my heart that I should go. At first I strongly opposed the idea, saying to myself that it is not possible that God would have me to go to China. I am not capable of filling such a great calling. The Sunday School work which I had started seemed more suitable to me, and surely it would be serving the Lord to keep at that. By the time the speaker had finished his sermon, I had pretty well cleared my mind from the sudden impulse of going to China.

One of the ministers present, with whom I was well acquainted, came directly to me saying: "Richard, you should go to China!" I felt inclined to oppose him, and replied in a manner of reproach, "When God says so!" These words had no sooner passed my lips than I realized the same voice saying, "I have already said so!"

I hurried away from the meeting and when I reached home I felt very restless. I felt the need of someone with whom I could converse regarding these perplexing thoughts that had entered my mind, thinking thereby I could derive some help. It then occurred to me to spend the afternoon at the home of a Christian neighbor with whom I had frequently spent leisure hours, conversing upon spiritual things. As I was approaching his house he noticed me and came to meet me, saying: "I am glad to see you, Richard. I want to tell you

of a thought that came to my mind at the meeting this forenoon: I think the Lord would have you to go to the heathen—I believe He wants you to go to China."

As these words were spoken I felt as though I was standing in the presence of God, and I said, "What is the clay in the hands of the potter—if the Lord wants me to go to China He is able to open the way for me."

Although I was obstinate and slow-hearted in believing and following the guidance of the Spirit, and was constantly troubled by the cunning delusions of the Evil One, yet the Lord gradually led me out to proclaim the Gospel in the neighboring districts. I was kept in a waiting attitude for Him to open the way for me to go to China.

In this way my heart was prepared to respond to the call for candidates to the Mission field, which was published in various religious papers when Mr. Franson came to America. I attended some of the preparatory courses given by him. After this I was accepted and sent out together with a party of fourteen others. We sailed from San Francisco on February 5th, 1891. A party of thirty-five had sailed two weeks before.

The arrival of these new workers is given a place in "Story of the China Inland Mission," from which book the following description is taken:

"A few weeks after Mr. Taylor's return to Shanghai with the first reinforcements from Australia, the largest missionary party ever known to arrive in China was given to the China Inland Mission in one day, and that without our having done anything in the matter, either written a word, or spent a penny, or made one single effort to bring them; just given of God in answer to prayer, part of the coming thousand! They were the first thirty-five members of the Scandinavian Alliance Mission, before alluded to, and were immediately followed by fifteen others, making a total of fifty within a fortnight.

"Sent out and supported by the Scandinavian churches of North America, these earnest evangelists had come in direct response to the appeal for the Thousand. It was no small tax upon the resources of the Mission to undertake the reception of so large a party without much warning. But within a few days of their arrival all were in Chinese dress, hard at work studying the language, and before many weeks had elapsed, suitable accommodation had been provided for them in the interior.

"As typical of no unusual experience in the spacious compound of our Shanghai headquarters, the following notes are added:

March 12th, 1891.

'Thirteen of the Scandinavian brethren leave to-night for the Interior. How we shall miss

them! Strangers only a few days ago, they are now dear to us in the Lord. Forth they step into the darkness, their faces bright with Heaven's own radiance, songs on their lips, and music of love divine filling their hearts. No fears for them, and their lives for the perishing.'

* * *

"An hour ago, silence fell over the crowded room as the last words of our hymn died away, and Mr. Taylor, rising, came into the midst, and opened the word of God. Eagerly all turned towards him, with the bright look upon each face that told of heart-expectancy. Quietly fell the precious words of the 146th Psalm, as he read, verse by verse, unto the triumphant end. And then he talked to us in his own way, each sentence the very essence of deep and blessed experience of what God is and can be to the soul that leans on Him alone. It was all about "the Lord."

"First—He 'keepeth truth for ever.' To the dear brethren who are leaving us He says, "Lo I am with you always." Yes, and He "keepeth truth for ever." This has been the first home God has given you in China, but you will find that He has many homes here, and He will bring you to them as you go on. Wherever He is, is home. Is not home always where the Father is? Well,

He is with you everywhere, and always. So we are never away from home.

You may be oppressed sometimes in China, and unfriendly treated. But the Lord "executeth judgment for the oppressed." You may sometimes be without money; your friends may forget you, or you may lose your all, and be in want. The Lord "giveth food to the hungry." You may be put in prison perhaps, for the Gosepl's sake, as many good men have been before. The Lord "looseth the prisoners." And sometimes we are blind indeed, not seeing any way out of our difficulty, or how to find the right path. But it says, "the Lord openeth the eyes of the blind." How much better to the blind if He is leading us, and is going to open our eyes at the right time, than to be very sharp-sighted on our own account, and spy out a way for ourselves, that is sure to lead into difficulty and danger.

"And then sometimes we are "bowed down." Who is there here that has never been discouraged? Although we ought not to be, for it is a sin to be discouraged. Let us remember that "He shall not fail nor be discouraged"; and while He does not, how dare we? If the General is going to win the battle the soldiers cannot lose it! Our Jesus has never lost a battle yet; so we are on the winning side. But sometimes we are "bowed down". Well, "the Lord raiseth up them that are bowed down."

'And finally, whoever may hate or despise us, "the Lord *loveth* the righteous."

"And now let us remember it, "the Lord shall reign forever." There will never be a day in your life or mine when the Lord is not reigning."

"Upon our knees, with full hearts, we commended one another to God in prayer.

'Remember always, dear Lord, that they are not very strong, and let Thy strength be made perfect in their weakness. Remember always that they are not very wise, and may Thy wisdom be their sufficiency.'

"His voice ceased. But, ere we could rise from our knees, dear brother Guldbrandson followed in impassioned pleading, his whole heart overflowing in broken words, and forceful quaint expressions, carrying blessing with each sentence. And Hagquist followed, amid the fervently expressed sympathy of all the rest. Touching, manly, brave, and tender prayers, *all for Jesus* stamped on each petition.

"As we stood together then, a moment, brother Pilquist's voice was heard saying that he wished to try and express the feeling of all their hearts towards those from whom they are parting tonight, the love, the gratitude. They felt as they had done when leaving their old homes in Scandinavia, leaving their father's roof. And he turned to Mr. Taylor standing there and said, 'I have found a father here in China and a home!'

And many an earnest voice responded, 'Yes.' 'Amen.' He thanked the Mission, on behalf of the Scandinavian churches in America, and on behalf of the whole party,—all the first Fifty, of whom nineteen will be left with us now.

"When he had finished speaking, and Mr. Taylor's reply was done, before anything further could be said, they burst again into song, and the room rang, through and through, with their soul-filled music. It was very touching to watch their faces then. So bright, so moved, so purposeful! The whole band seemed to gather to the chorus of their special hymn—*"It's best to go singing, singing all the way."* And to me they seemed, indeed, Heralds of Coming Footsteps! Thrust-forth laborers are these if ever there were any. The plentiful harvest is waiting. At the eleventh hour He sends in His last reapers, simple, earnest, loyal-hearted lovers of the Lord; sends them in to garner the precious sheaves, and join the Harvest Home.

"A little later, in the darkness, they gather to say good-bye. The lamplight falls on the group at the foot of the veranda steps, upon which the singers stand to lead their last united song of praise.

"A solemn feeling of wonder is upon many hearts, what is this the Lord is doing in our midst? Heralds of Coming Footsteps! Ye go forth surely, in response to the midnight cry. Yes,

let it ring round China, and back again across the ocean foam, to the homelands sleeping far over the seas, 'Behold the Bridegroom cometh! We go to meet Him'!"

* * *

I may be in place here to mention that the object of the Scandinavian Alliance Mission is to encourage Churches, Societies or individuals to send out and support Missionaries of the Gospel in different foreign fields. These Missionaries are in the first instance controlled by and accountable to those supporting them and are, consequently, to report of their work directly to their supporters. Thus each church or group of Christians who support one or more missionaries practically constitutes a small Mission Society in this Alliance.

This arrangement has brought about an intimate relation between the supporters and their own missionary, and created greater interest for Mission work, than could have been accomplished in any other way.

Besides the work in China this Mission carries on work in Japan, Mongolia, India, Africa and South America. It also maintains a Scandinavian Sailor's Mission in Sidney, Australia.

Early Experiences in the Work.

As has been stated, the China Inland Mission provided suitable accommodations at different places in the interior for all of us to study the language. A number of the brethren were sent to the station at Küh-wu in the province of Shansi. The lady missionaries were all sent to Ta-ku-t'ang in the province of Kiangsi. Seven of us, under the guidance of Mr. Bagnall, were sent to study at Kiu-cheo-fu in the province of Chehkiang.

After a period of about five months Mr. and Mrs. Bagnall went home, leaving the housekeeping affairs with me. A month later I began conducting meetings among the Chinese. Little by little, our party had to break up, some to one station and some to another. Finally I was alone at this place. A Chinese pastor had charge of the church, so, in company with my native helper, I was at liberty to do extensive itinerating work.

At a place called Ta-cheo we had the joy of seeing some fruit of our efforts. There was a man who believed our message the first time he heard it preached. Soon he put forth much concern regarding the salvation of his fellow-men. Occasionally his old friends would beat him when he talked to them of the God he had now learned to know, still he did not become discouraged. He

sometimes prayed for the sick, and his petitions were answered. Through this he won several for the Lord.

When a little group of four families had become Believers, there arose persecution. One of these families was assailed by five men who seized their property and maltreated them. When this became known to us, and having through prayer sought the guidance of the Lord, we came to the conclusion of reporting it to the mandarin. The culprits were soon taken to task for this, and were threatened to be put in prison. Then they became frightened, and to my native helper they brought their complaints, saying, "Now, see, in what a plight the foreigner has put us: we shall be put in prison, and as it is so near the New Year, our trial will not be heard before this, and what a calamity to be in prison during that great festival!"

My helper then replied, "It is not the foreigner who is the cause of this, but you are to blame yourselves for transgressing the law. The foreigner loves you and would intercede for you if you only would return the stolen property, and promise to mend your ways."

Upon hearing this they wanted to hire a sedan chair, in which the native helper should proceed (in a respectable manner) to the Mission station in order to beseech me to intercede for them. In order to give a deeper impression of the Christian

spirit, my helper explained to them that he would not burden them with the expense of hiring a chair, but that he would go afoot; he told the mandarin's messengers that they might return. But they were opposed to this, saying they dared not return to their master without bringing with them the ones they were to fetch. Then he suggested that they should accompany him to the Mission station and linger there till mercy for the culprits could be obtained. This was done, and mercy took the place of justice. This did more towards opening this place for the Gospel than what several years' preaching could have accomplished. Hitherto the children at this place had been afraid of me, as they believed that I would devour them! But now, whenever coming here, the children gathered about me and followed me back and forth on the streets. I asked them why they were not afraid of me now as they had been before. They replied, "We were formerly told that you would eat children, but now people say you are the kindest man there is!" Soon after this an outstation was opened here, and the work advanced steadily.

A certain man who had smoked opium for thirty years once heard me state that one could break the opium habit by relying on God for strength to do it; he came to the station, believing if he remained there a few days God would deliver him from this bondage. During the three

days he stayed there he did not feel compelled to use the drug in any form, nor did he take to using it after he got home. This man, however, did not come out as a follower of Christ.

After Mr. and Mrs. Thompson returned to this station, I was requested to take up work at Kin-hua-fu, thus leaving the place where I had seen several embrace Christianity during my first years in China.

At a later period, upon request by the China Inland Mission, I opened a station in the city of Lan-ki. At this place a fellow-worker, Mr. Witzell once took breakfast with me at the inn where I was staying. After this I went to a chapel to preach. Mr. Witzell was to come later, but he did not appear. While preaching I realized a burning pain and was obliged abruptly to close the discourse. The messenger that I sent to the inn returned with information that Mr. Witzell was in a similar state. It now seemed clear that there must have been poison in our food. I prayed the Lord to now deliver us according to His word: "If they drink any deadly thing, it shall in no wise hurt them." Satan, of course, was present to claim that prominent Bible students agree that this portion is not found in the most ancient manuscripts of the New Testament. I resisted him by maintaining that it made no difference to me, as long as it was given a place in His Word,—that was the main thing. If God had allowed it

to be inserted, He surely was able to comply with it. I was immediately delivered from the danger, and was soon able to return to the inn. Prayer was offered for Brother Witzell, and he also recovered.

After procuring a house in this city, and having made other necessary arrangements, I frequently made tours to various places, hoping to gain a footing in a new district. During one of these journeys, together with another missionary, we happened to meet a Buddhist priest who had lost his forefingers. We learned to know that he had lost them in a peculiar way: he had used them as candles before the idols. By bandaging tallow around the fingers he had succeded in getting them to burn, while he, in worshiping attitude, kneeled before the image.

On another tour I passed a grotto where a man was sitting on a stone, meditating. He was "repairing his heart," as the Chinese say. They believe they can grow better by resorting to some lonely place, and there devote themselves to pacifying meditations.

In this connection I heard of others who, while thus "repairing their hearts," partook of less food day by day, till gradually they were famished with hunger. They believe in this way to gain eternal bliss and become deified in another world. What a craving for something better must they not realize in their hearts when they submit them-

selves to such extremes! What a strong appeal this is to us to bring them the Light!

During these early years our brethren who had gone to the province of Shansi to study the language, had also carried on extensive itinerating work, reaching into the province of Shensi. They had also succeeded in opening some new stations in this province. When the Director of the China Inland Mission, Dr. Hudson Taylor, heard of this, he undertook the long journey from Shanghai to this distant province to inspect their work. When he saw that the Lord had been with them and graciously guided their steps to open up centers for Mission work, he rejoiced over their progress, and made an agreement with them to remain there and make this their sphere of labor.

Field of Work in China of the Scandinavian Alliance Mission of North America.

When our director, Rev. F. Franson, came to China (1895) he held a conference with those of us who were in the central part of the country, where it was decided that we, together with our fellow-workers in North China, should take up our field of work on the Sian Plain in the province of Shensi, and also to work in the eastern part of the province of Kansu.

South West corner of the City of Sianfu.

The Sian Plain is a very fertile region and densely populated. Cities and Villages are here numerous. The villages are generally surrounded by a wall of hard packed clay, containing gates which are closed at night, similar to those of the larger cities. It is estimated that Sianfu, the capital of the province, has a population of half a million. Long ago it was the capital city of the empire. About seven miles west of the city are to be seen the ruins of an ancient imperial palace; and inside the city there is also an old palace. The surroundings contain many huge mounds which mark the graves of emperors and eminent statesmen. There are also other antiquities which bear witness that in this part of the country has stood the cradle of the Chinese Empire.

When the Manchus conquered China, more than 260 years ago, they placed a large garrison in this city. A fourth part of Sianfu has since then consisted of the Manchu quarter, which was separated from the rest of the city by a wall.

It was to this city the Imperial Court fled for refuge when the allied troops entered Peking to rescue the foreign ministers, merchants and missionaries who were there besieged during the Boxer trouble in 1900.

In this region, so rich in memories of the past, Christian doctrine has been known through the Nestorians from the seventh to the fourteenth century. The ruins of the Nestorian temple lie

The Nestorian Tablet.

less than a mile from the west suburb of Sianfu. Not many years ago the Nestorian tablet of world-wide fame (which was unearthed in 1625) stood there also, but has since then been moved into the city for safe keeping together with other relics.

It is in this region the Scandinavian Alliance Mission of North America has its field of work. It was no easy matter for missionaries to gain a footing in these regions. Workers of the China Inland Mission had twice been driven out from Sianfu. One of their missionaries was driven out from one place to another on the Sian Plain, but he lingered about in that region several years without gaining a foothold anywhere. He followed literally the words of Christ: "But when they persecute you in this city, flee into the next." After some time he usually returned to the places from which he had been driven out, until at last he was able to open a station in Fengsiangfu located in the western part of the Sian Plain, about 120 miles west of the city of Sianfu.

One of the first of our missionaries who came to Sianfu has related how he, inside the city, was followed by a man who carried a sword and threatened to kill "the foreign devil", by which term the missionary was called.

When Mr. Holmen succeeded in hiring a house to open a mission station in Sianfu, there gathered a mob to drive him away. He was aware that

they had come with evil intentions, but he went to meet them with his guitar in hand, bidding them welcome, and asked for permission to sing and play for them; he also invited them to drink some tea. They became abased at his courage and friendliness, and after listening to the singing a while they withdrew. They said, "This foreigner does us no harm; let him alone." Some time later another mob gathered to drive him out, but this time their plan was frustrated by the occurrence of a heavy rain storm. After this day he dwelt among them unmolested.

In Ch'ien-cheo, about 56 miles from Sianfu, serious trouble began to arise after the missionaries had secured a place there. Mr. Nordlund, who was alone there went to the mandarin to ask for protection in case of trouble; but the mandarin did not grant him admittance. On the contrary, he was attacked by the mandarin's employees. He managed to get away from them and hurried back to the mission station. They followed, throwing stones, so that, bleeding, he barely managed to close the gate at the station before they could plunge in upon him. When he realized that they would soon force their way in, he scaled the wall and came into the neighbor's yard where he found a hiding place, while the mob broke in and destroyed the mission station. The mandarin ordered the city gates to be closed to hinder the foreigner from getting away without being

caught. Not being aware of this, our brother proceeded at dusk along some back street towards the east city gates. The gate tender opened the gate and let him escape. The trouble at this place was reported to the governor, and he arranged for Mr. Nordlund and others of our missionaries to be carried in mandarin chairs back to Ch'ien-cheo. He also gave order to the mandarin to rebuild the mission station and reconcile his breach against the missionaries.

In the city of Pincheo a missionary, Mr. Madsen, had settled down. The mandarin at that place tried to hinder his work, and he got up a riot to drive him out. When Brother Franson came to Sianfu and heard of this, he prayed God that this mandarin might either be converted or else taken out of the way. Shortly after, the mandarin became ill and died. The new official favored Mission work and let the missionary stay in the city.

At the city of Pingliang in the province of Kansu, the officials had forbidden the people to rent a house to the missionaries. The highest official (Tao-t'ai) had invited the other officials to his place for the purpose of planning how to hinder the missionaries from starting work in their city. The missionaries, therefore, went to see the governor of the province and obtained permission to settle in Pingliang. Furthermore, he issued an order to the mandarins at the place to

procure a house for the missionaries and let them stay there. Now, that they were obliged to obey this command, their next plot was to procure a house in which evil spirits raged, where they thought no person could dwell. It was at this time that I, together with others, came to this field from central China. After a conference which our director held with us at Sianfu, it fell to my lot to continue the journey with other brethren the long way to Pingliang, where we were to live in the mentioned house. The officials' calculation that the evil spirits would out-do us, failed completely. The house became habitable even for Chinese, so that after a few years when it was turned over to the owner, anybody could live there without being annoyed by evil spirits. Similar opposition from the officials was met with at most places, but the Mission has, nevertheless, gained footing and advanced steadily.

The following incident shows something of the Lord's immediate help in the work:

At the time Mission work was begun at a place called Meihsien, a certain vegetarian from this place started out for a distant cave among the mountains in order there to try to improve the condition of his restless heart. As he traveled along he heard a voice saying, "Turn about and go to Fuh-in-t'ang (the mission station) and you shall find what you seek." Feeling assured that a supernatural voice had spoken to him, he

turned about and went to the mission station, where he learned to know his Saviour, and became a witness for Jesus the rest of his life.

At spring time in the year 1896 I took up tent mission together with two other brethren. We went about to various places on the field with a big tent in which we preached the Gospel. Thousands of people in this way were given opportunity to hear the Glad Tidings.

* * *

As the Mission work developed, it was found necessary, not only to scatter the Gospel seed, but also to shepherd those who had accepted the Truth. Therefore more stress was placed on station work. Missionaries have been stationed at twenty-two different places. A few of these have later either been given up or become outstations to larger centres. A number of the stations have several outstations connected with them, where Sunday services are regularly conducted. Some of the churches that have been founded have in recent years attained a membership of more than a hundred. The "Christian Herald" (an American weekly) has supported a number of orphans in connection with this Mission. These have been cared for and educated at orphanages connected with various Mission stations. Besides this, the missionaries themselves have cared for and supported, wholly or in part, a number of children

from poor homes. The Mission also maintains a Seminary at Sianfu, where not a few young men have received training as school teachers and evangelists. Thus, the natives, through whom the masses must be reached, are being led into Gospel work.

Our Work in Sang-kia-chuang.

MISS IDA L. KLINT.

Towards the latter part of the year 1896 the Lord gave me a good helpmeet in the Mission work. I was then wedded to Miss Ida Lovisa Klint, who was a worker in the Scandinavian Alliance Mission. A few traits from her life should here be mentioned. She became converted in the early years of her life. She joined the Salvation Army, and in the city of Stockholm took active part in the work done for saving souls.

In 1888 she emigrated to America, the city of Brooklyn being her destination. At this place she also took part in the work of the Salvation Army, and it was her intention here to enter the cadet school with view of becoming an officer.

About this time the Rev. F. Franson began holding Bible courses for missionaries to foreign fields. She attended one of these courses and felt strongly called to go to China as a missionary. After finishing this course, she, as well as others, was sent out to work among the Scandinavian people.

Mr. Franson's method of testing the ability of those who were to be sent out to foreign fields was quite practical. Those who in their travels succeeded in arousing souls from the lethargy of sin, and in other ways showed capability in the work, were chosen as missionaries. If, on account of the short time for work of this kind, no proof of their ability could be obtained in this way, then a written endorsement from the church to which they belonged was accepted. This method of testing is no doubt the reason why he, comparatively, made no great mistakes.

At many of the places to which Miss Klint went, the Lord added His blessings, and souls were saved. Two of the churches she visited wrote to Mr. Franson that they were willing to support her as a missionary. One of these was a church in Christine, North Dakota, where there were some Christians who were opposed to women's work in the spiritual sphere, but they soon changed their minds when they saw souls brought to Jesus through her plain testimony. At this place they requested, to be permitted to support

her; and they declined accepting any one else as their representative in China. Since then they faithfully supported her, and often sent her extra gifts.

When those who had been sent out had finished the period of work appointed, and had gathered at Omaha according to specified time, she was accepted as a missionary. The result of the doctor's health examination was not altogether favorable. He would not sanction sending her to China, and yet he would not dissuade her from going. She had to decide the matter herself before God. This was not an easy thing. Finally she decided for China, because she realized that the Lord had called her to this field. During her first years in China she worked in the province of Kiangsi.

At one time she and a few others were near to being killed by an outrageous mob. They were, however, rescued, though in different ways. Miss Klint found herself amidst the crowd in the street and couldn't get away. Some Chinese women then suddenly opened a door and pulled her inside to get her away from the bloodthirsty mob. The other missionaries had run away, but were afterwards, by friendly Chinese, conducted into the house where Miss Klint was, where the mob could not find them.

She was sent to another field when Mr. Franson came to China. She went to Ch'ien-cheo in

the province of Shensi, where she worked nearly two years. On Christmas Eve 1896 our wedding was held. It then became our lot to go to the station at Sang-kia-chuang (Shensi).

A certain Chinese evangelist, whom the missionary ladies at that station had employed, was, upon request from the China Inland Mission's superintendent in that province, discharged because of wrong doing of which the superintendent had found him guilty. He thought I was the cause of his dismissal and his friends at this place became opposed to me. The first year, because of their mistrust, I met with hinderance in whatever I undertook in the line of missionary work, so that some of the branches of the work became entirely frustrated, specially so in regard to school work and opium refuge work.

The means which I received for support were insufficient. I began therefore to wonder whether God found me useless for His work; I turned to Him in prayer to get light in this matter. If He could not use me, I would not continue. Would He, on the other hand, make use of me, I prayed that He would show it to me by sending me more means with which to carry on the work. Some time after this, I received a letter from a friend who wrote in this way: "You may sometimes think that God has no use for you in China, but we feel assured that you should continue to work there. One among the friends here bought hard-

ware from a firm that, for cash sales, gave tickets for drawing lots on a bicycle. He prayed to God and promised that if he won the bicycle, he would sell it and send the money to you. He won it and herewith we send you the money."

As I had not written to my friends concerning the needs and distress into which I had come, I could so much easier take both the letter and the money as an answer to my prayer. After this, the resources steadily increased, so that when later it became necessary for us to go home, we had sufficient means for the journey, and did not need to make any request for this purpose.

Blessing in the work was not missing, either. There were many who attempted suicide by taking opium. I succeeded in rescuing them from death, and thereby gained the peoples' confidence. The meetings became well attended. School work and opium refuge work could be resumed. Quite a number signed their names as inquirers, and two were baptized. On account of sickness, we were, finally, by the committee on the field, advised to take a furlough. With tears in their eyes our friends in Sang-kia-chuang accompanied us on our way when we left.

Arriving at Shanghai after the long and tiresome journey from Sianfu, we were so fatigued that it was feared we should not be able to endure the voyage across the Pacific. After staying some time in Shanghai, however, we regained strength

considerably. Our home voyage took place on board a Japanese steamer, Hongkong Maru, which was about to make its first trip across the Pacific. It was a stormy voyage. The passengers, as well as the part of the crew who were not yet accustomed to the mighty waves of the Pacific Ocean, became seasick. Even the doctor was for several days unable to keep his head raised.

A still greater danger threatened in this that fire broke out in one of the coal rooms. During two whole days the steamer was in danger of becoming food for the flames. By means of a powerful stream of steam, the fire was confined to this room while haste was made to use up what coal was not consumed by this fire.

At Honolulu, on the Hawaiian Islands, we were permitted to remain a day. A milder climate than that of these islands is doubtless not to be found anywhere on earth. The year round, the climate is neither too cold nor too warm. Large blooming trees here spread their fragrant scent at all seasons.

During Our Sojourn in the Homelands.

Early in the spring of 1899 we came back to America. It was indeed a pleasure to again meet with parents, brothers, sisters and a host of friends. They showed us many favors.

In the month of August same year we went to Sweden, because my wife wished to see her aged father, who resided in Stockholm. After visiting him, we went out into the country region, where we had our home during the winter. Meantime, I traveled in the interest of the Mission; at first in company with Mr. Franson, and later alone. The Swedish branch of the Scandinavian Alliance Mission had been launched by Mr. Franson some time ago. The aim in these travels was to arouse interest for the Mission, and gather means to support missionaries and native helpers in connection with this branch. The undertaking was crowned with success.

Towards spring we returned to Stockholm. My wife having been taken ill, we here consulted a physician. He discovered that she suffered with kidney trouble, and he advised taking her to the hospital, but she asked to be permitted to remain at home. I went to visit the well known man of faith, Boltzius. There we prayed for her, and when I returned she said that she had realized a change, and felt better. The doctor expected us to adhere to his instructions; but I believed that she was recovering, and I wished to obtain further proof that it was so. I could not request of him to again examine her, but there was a Christian doctor who, considering that we were missionaries, kindly examined her and pronounced her free from the mentioned disease. He advised

me to request the former doctor to examine her again. This he did, and to his surprise found no trace of the disease. I then told him that Boltzius, together with us, had prayed God to take away the disease. He would not believe that the spirit had any power over nature, and therefore gave another explanation. He said, "As to one kind of this disease, proof of its existence can, on account of closure of the affected kidney, at certain times only be obtained." After some time the disease would again appear, he thought. But, to the glory of God, I can here testify that this disease did not trouble her again; she was healed from it.

After a needful rest at a certain summer resort, we returned to America. The Boxer Trouble going on in China hindered us from returning to that country. Therefore I accepted a position as pastor.

We met another trial in this that my wife became quite ill with catarrh of the stomach. Those who saw her thought surely she would succumb to this disease. We prayed to God about her recovery, but received no direct answer such as we did the former time; yet in an indirect way the Lord answered our petitions. Through the skill of a physician she was this time healed; but it took quite a long time before she regained her strength.

After five years' sojourn in the homelands we

E. R. BECKMAN AND FAMILY 1904.

made ready to return to China. During a trip when we visited the friends who supported us in China, one of our girls took ill and died. This sorrow was hard for my wife to bear; so we were obliged to remain at home another year, during which time I continued my pastoral work.

Before we left America in March 1905 we had the joy of seeing several of our relatives and friends at Rosehill, Nebraska, yield themselves to the Lord.

We crossed the Pacific by the steamer Empress of India. This voyage was also quite stormy, but a rather fast one, so that in nineteen days we reached Shanghai from Vancouver, B. C.

During our stay at home, the missionaries in China underwent a time of unusual trials.

On account of serious complications, resulting from a long continued agitation by certain political parties (opposed to reform) the turmoil generally known as the Boxer trouble swept over China. A great deal concerning this has been written, so it will not here be dwelt upon, save to mention how the missionaries on our field were delivered from a bloody death, in this time of peril.

Rumors of the terrible slaughter of missionaries in the neighboring province, Shansi, spread rapidly into this part of the country, and a threatening attitude towards the foreigners was assumed by the people.

Knowing that the governor, Tuan Fang, at Sianfu (the capital) had shown a friendly feeling towards foreigners, it was deemed advisable for them to accept his invitation to come to this city for protection. The command from the Empress Dowager to kill all the foreigners had been received by Taun Fang, as well as by the other Governors and officials, but he resolved to act contrary to it, saying, "I am going to protect the missionaries even at the risk of my own life." Having given this promise of protection, he advised the missionaries to remain in Sianfu. But as he was realizing that the attitude against the foreigners was growing stronger among the people and other officials, he determined to send the missionaries to the coast. The Governor of Hupeh co-operated with him in this undertaking. As missionaries would be obliged to travel through a portion of the more hostile province of Honan, a military escort was provided to accompany them to the coast. Those of our missionaries residing in the province of Kansu traveled by another route, avoiding the province of Honan. Though the suspense was often overwhelming, they were finally delivered from the hands of their enemies, and safely reached the coast.

Of the six of our workers in Mongolia, however, five had to lay down their lives at the hands of the Boxers.

"Be thou faithful unto death, and I will give thee the crown of life."

During this time of turmoil in China, several of our missionaries who had been on the field about nine years, came to the homelands for furlough. The question regarding the education of the missionaries' children had been discussed to some extent, and it appeared to be a problem hard to solve. It was not advisable to leave them or send them home, as it seemed impossible that necessary arrangements for this could be obtained. To send them to some existing English school at the coast (of China) had too large an expense connected with it. While several of the missionaries now were home, this question was taken up in conference with the Board of Directors at Chicago (1901). The only solution to the problem seemed to be to start a preparatory school on the Mission field, and it was decided to take steps toward seeing it realized.

For a while it seemed doubtful whether a teacher could be found who was willing, under same conditions as the other missionaries, to go to China to take up this work. This difficulty was soon removed by the Lord, who had, in no mistakable way, prepared a young man, Mr. E. M. Paulson (at Barron, Wis.) to be willing to devote himself to a foreign field, even before he knew anything about our need in this regard. The Board of Directors learned to know of him

through one of the missionaries, Mr. Philip Nelson, who had traveled in the vicinity where he lived. When they extended him a call to this work, he felt ready to accept it. He started for China in 1903, and began this school work as soon as he arrived at his destination. Beginning with eight pupils, the number, in course of time, increased to eighteen. In the latter years, however, there were not so many, as some of the pupils had left for the homelands with their parents.

No one could have filled this place in the Mission any better than Mr. Paulson did, which is shown best by the progress made by the pupils, in spite of the unfavorable environments in the interior of China. He faithfully taught this school for a period of seven years, until the next teacher was on his way to take up this work.

Back to the Field.

Having come back to China, it became our lot to take charge of the school for the missionaries' children. Many things of interest from that time could be mentioned, but this does not correspond to the aim of these pages.

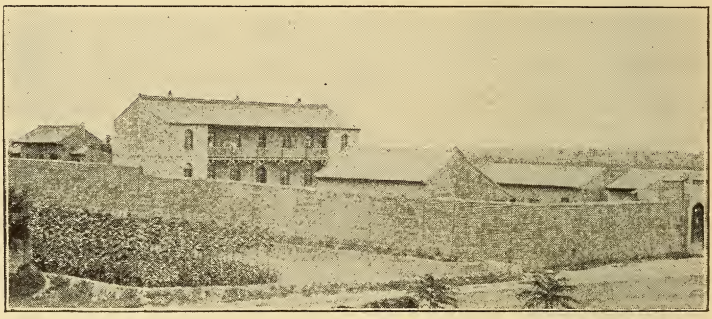
Personally, I had wished to enter into direct mission work more fully than what the circumstances here permitted. When we left the school we helped in the mission work at Li-tsüen,

where the Palmberg brothers were stationed. At this time we all realized that there was great need of a more powerful movement among the Christians. It is true there were many who had accepted Christianity and had put aside the most offensive habits and vices of heathendom, but in life so much was lacking. It was with great anticipations we watched the revival tide that made its way into China from Korea and Manchuria.

Our field had been promised a visit by some who had taken part in the revival meetings. They came in the spring of 1909, and these workers were Mr. A. Lutely and his native helper, Mr. Wang. A powerful revival took place among the Christians. The reality of sin became revealed to them. Formerly, a Chinese was seldom to be seen to weep over his sins, but now nearly all who attended wept and groaned exceedingly. It was indeed wonderful to behold. Confessions of sin, which severe torture could not have brought forth, were now openly spoken, regardless of whoever heard it. "I cannot stand it to keep silent about my sins," was an often repeated expression. When beholding this awakening, one could easier imagine how it will appear before the judgement seat of the Holy God. How blessed, though, when sinners awaken while it is yet the day of Grace! Occasionally, one could see people fall to the ground, overburdened with sorrow

of sin, and after a time of inward battle, they would confess their sins. For anything they had procured dishonestly, restitution was made, and they were heard asking one another's forgiveness. Even after these evangelists had left the place, the revival kept spreading.

As I had been requested to superintend the building of the school for the missionaries' children, we moved to Sianfu about the time the revi-



School for Missionaries' children seen from the wall of the South Suburb, Sianfu.

val began. The school was erected outside the south suburb, as this was considered a more healthy place than inside the city wall. When Mr. and Mrs. Nordlund and their children went home to America, I took charge of the work at their station in Sianfu, together with the out stations connected therewith. Soon our committee on the field asked us to take charge of the school for the missionaries' children. It became

possible for us to do this by means of an arrangement in which one of the lady missionaries came to assume charge over the native schools connected with the station.

On Sundays meetings were held at the head station and at five out stations. I succeeded also in opening a street chapel in the south suburb. Some time after I had rented this place for chapel, thieves broke in there and dug their way to a

Starting for a cart journey from the Mission Station in the West Suburb, Sianfu.

store in the same building. I was informed that thieves had come in from my chapel and had stolen goods from the merchant. This I immediately reported to the police, but he took the matter as cool as possible. From the chief of police, who was a Manchu, and a friend to me, I learned to know that this theft had taken place because of prejudice against this merchant who had rented this room to me for a chapel.

I considered it necessary to report this to the mandarin. He called the chief of police, but I don't know what was said between the two. The result was that judgment was rendered against the police corporal to refund in money the value of the stolen goods. From this time I noticed a perverseness about this man. Some time later when a few articles had been stolen from us, and I reported it to him, he briefly explained that he took no concern of what happened outside the walls of the suburb. I did not then understand that he was a member of the Ko-lao-huei. This secret society cherished hatred towards foreigners, and they had a great many members around there, of which we were not aware.

Another secret society started a branch for Christians. Through my evangelists I learned to know that the aim of even this society was to overthrow the dynasty and establish a republic. In its outward form it appeared merely as a political party wanting to bring about, as soon as possible, a limited monarchy in the country. Since no foreigners were to be permitted to dwell in the country, it was said to be necessary for the Christians to join it, otherwise they could not exist. As I learned to know of this, I tried to convince our church members of the harm in joining such a society, and succeeded in dissuading them from doing so.

The school Children are having a Picnic outside the South gate of the City.

Forebodings of the Revolution.

There appeared to be considerable unrest during these times. There was no little exasperation on account of the decree forbidding the growing of poppy, from which opium is made. At certain places crowds of people had gathered to fight against those who had been sent out by the government to destroy fields of growing poppy. Soldiers were ordered out against such gatherings, but they moved against them so slowly that the opium growers found ample time to garner their crop.

When time for again planting poppy drew nigh, the Revolutionary party gave out proclamations (with no signatures) encouraging the people to plant as much of the poison as they wished, advising them to take no heed of the government's prohibition proclamation, promising that it would be seen to whether the government could do them any harm. For this reason the drug was cultivated in places where it had been entirely prohibited the year before. A great deal of dissatisfaction was expressed on account of duty and taxes being constantly raised. The Revolutionary party then proclaimed that this was so on account of the foreign loan which the government had made, stating that the government had sold the country to the powers, so that it

might be divided as one divides a melon. Only the provinces of Shensi and Kansu could be still considered free. This anonymous proclamation was soon laid hold of by the government, but it had sown its seed of bitterness in the minds of the people, not only against the government, but also against foreigners.

Manchu sons were allowed a pension even from the time of their birth, and this had, during the whole Manchu reign (about 267 years) been a heavy burden for the Chinese. It now was one of the chief causes of the bitter hatred which the Chinese had, not only for the Manchu government, but against the whole race. The promises of the government that both races (Chinese and Manchus) should be treated alike, proved to be merely empty words. All profitable government offices were given to Manchus, and such management could be endured no longer.

The constant increase of military maneuvers, modern artillery, military academies, etc. were perhaps the chief reasons for the increase of duties and taxes, though one heard nothing about this neither before nor after the Revolution. The revolutionists understood the value of keeping silent on this point. It was chiefly at the military academies and among the army officers that the members of the Revolutionary party were to be found. The majority of the soldiers were also members of the Ko-lao-huei.

We heard of all these causes of dissatisfaction and understood that these matters would spur the Chinese to make an attempt to get rid of the oppression, but we could not understand that the time for such an attempt was so near. We did not pay much attention to what we heard regarding Revolution, for we were accustomed to the slow manner in which the Chinese took things concerning politics. I had, however, long had a feeling that China was threatened by some severe disaster such as pestilence, famine or revolution, and I spoke of it occasionally. I remember how Brother Vatne showed anxiety when I talked about this, and our daughter Selma almost began weeping and said, "Let us go home." It felt painful to see my child's anxiety, and since my suspicion was realized in such a heartrending fulfillment it has pained me all the more. But in general we did not feel any special anxiety concerning our own lives; for as missionaries we had consecrated ourselves to live or to die in the Lord's service.

In the beginning of the year 1911 I had expanded the work by opening four schools at the out-stations. No aid had been received for this new work, so we had to use what could be spared from our own support. One of the missionary ladies, Miss Lindvall, rendered some help in this work. Two of these schools closed before or during the Revolution. The other two I have

managed to maintain despite the losses I sustained and the suffering I endured during the Revolution.

Some of the larger meetings that we held during the latter years became revival meetings. The revival occurred chiefly among the Christians, the enquirers and the school children. It very seldom touched those who had not for some time been under the influence of the Gospel. Among the Christians were some who did not heed the Lord's admonition to walk in the light. For them these meetings were unendurable, so they withdrew. It was a time of cleansing; consequently, no large numbers were added unto us. We baptized only 28 persons during the latter two years.

In October 1911 we had another visit by Mr. Lutley and Mr. Wang. This time they held meetings simultaneously at our Mission in the West suburb and at the English Baptist Mission in the East suburb. From other mission stations came several missionaries and a number of Christians to our meetings which lasted from the 7th to the 15 of October. Also this time we had the joy of seeing a good many awakened to new life. Mr. Lutley's sermons dwelt upon how the Spirit makes itself manifest, and upon the conditions in which the Spirit is received more fully. He spoke of the Spiritual gifts as they are described by St. Paul in first Corinthians, twelfth to four-

teenth chapters. All these gifts are available for God's people as well in our times as in the days of the Apostle. But no gift that appears is in itself evidence that the Spirit of God has brought it forth, unless the fruits of the Spirit also appear. More powerful meetings than these I had never before attended. Such manifestation of the Spirit as speaking in tongues also occurred.

On Thursday evening during the series of meetings, a message in the nature of a prophecy was given one of the young evangelists, saying: "There are many evil men in this city, and something terrible will happen: pray, therefore, earnestly to the Lord." The Spirit of God this evening wrought a deep work among school children and students at the seminary. Also upon the hearts of the missionaries' own children the Spirit worked mightily, and some of them confessed their sins.

The Revolutionary Outbreak.

On Sunday, the 15th of October, we received a telegram from Hankow, giving information that the three cities of Wuchang, Hanyang and Hankow had fallen in the hands of the Revolutionists, but stating further that the Revolutionists promised to protect the foreigners in China.

Traveling was considered dangerous, so we were advised to remain where we were. By means of this information we knew for a certainty that a Revolution was at hand.

The Revolutionary leaders consisted of men who had been educated abroad. They had their representatives in all parts of China, and they worked together in harmony. Their plans were well laid. They had not aimed to begin the Revolution so soon. Through the occurrence of an explosion in the Russian settlement at Hankow, where bombs etc. were manufactured for the Revolutionists, it became known what was being done. One of the headmen was arrested and taken to court. He became impatient with the many questions put to him, and said, "You Manchu officials are not qualified to ask me any questions." When this man was executed, and it was the intention that several others should share the same fate, the storm broke lose at once. The viceroy had to flee, and almost without resistance the three neighboring cities of Hankow, Hanyang and Wuchang fell to the control of the Revolutionists. The report of this spread rapidly into the different provinces, of which the majority stood ready to follow the example.

We heard that a meeting of a riotous nature had been held in our city. The clamor was that the new governor had mortgaged the oil wells of the province for a foreign loan, and the populace

had determined to cut him to pieces when he would arrive at Sianfu.

I felt restless and questioned the advisability of continuing the school work, but as none of the others paid much attention to it I also tried to feel calm. Mr. and Mrs. Ahlstrand staid with us a few days before they returned to their station. These were the last days they spent together with their only child, George.

MR. AND MRS. AHLSTRAND AND THEIR SON GEORGE.

Mr. P. Nelson and family had recently arrived from their station to Pincheo. They were on the home journey to America, but found it neccessary to stay a while in Sianfu to watch the development of circumstances. Meantime, their only daughter, Hilda, followed us home from our usual Saturday afternoon prayer meet-

ing. She wished to spend some time with her schoolmates.

That which contributed most towards making us feel reassured was a proclamation from the Revolutionary leader at Wuchang, promising protection to foreigners, which was received by the Imperial Post Office, where it was translated, and a copy of it sent to each one of us. The English Baptist missionaries received a telegram from Hankow advising them not to leave, as it was more safe to remain.

HILDA NILSON.

The outbreak in Sianfu had secretly been planned to take place on the 30th of October. Nearly the whole Chinese soldiery at this place stood ready to turn against the Manchu authorities. As disturbances had already begun in the

provinces of Szechwan and Hupeh, orders were given for soldiers to be sent out to various places to guard the borders, so that no rebels might enter from places where trouble had begun. It became necessary to change the appointed time for the outbreak in Sianfu. Only a few days in advance, the time was fixed to the 22nd of October. It was planned that towards evening of this day, just before the usual time of closing the city gates, the city should be stormed. This had likely in some way been brought to the knowledge of the Manchus, because on this day the city gates were ordered to be closed before noon. Consequently the outbreak took place this time of day.

On this Sunday morning I went alone to the West suburb to conduct the services. On the way I met Mr. Gustafson and his little boy (who had a few days previous arrived from Kansu) and their intention was to come to our place for a visit, but I persuaded them to go with me to attend the services, and then come home with me in the evening and remain till the next day. In this way they were prevented from being exposed to the attack made upon the school; for when the outbreak took place they remained at the station in the West suburb. There was this day an eclipse of the sun, and previous to the meeting we made some comments upon this, knowing that such phenomena are by the Chinese considered

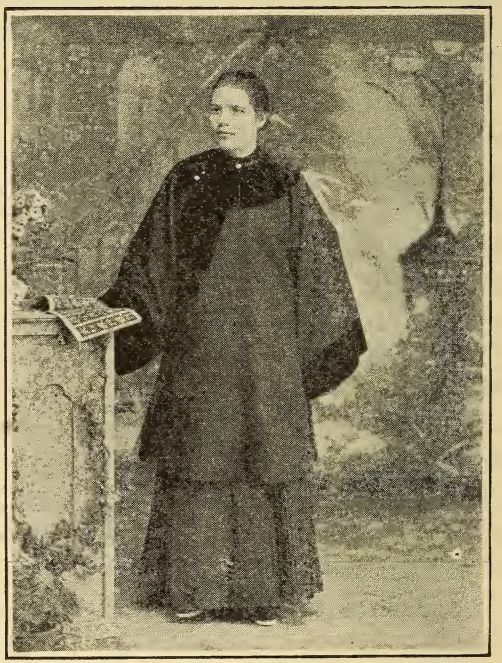
a portent of some serious event. Besides Mr. and Mrs. Christensen and Miss K. Anderson who were living at the Mission station, Mr. and Mrs. Bengtsson had come from the Seminary, and Miss Lindvall had come from her station in the city to attend the meeting. Mr. and Mrs. Jensen, as well as Mr. Ph. Nelson and family, were at the place inside the city walls.

The morning service had closed, and we were engaged in prayer during the Communion Service. Suddenly we heard a loud command, followed by the tramp of soldiers running towards the city. Mr. Gustafson called me outside to see what was going on. It was no mistake,—the Revolution had begun. I returned and continued the service undisturbed. We held no further services that day.

I was warned by the missionaries and by a veterinary surgeon (a Christian) from the cavalry camp not to venture out to go home. I then sent one of the evangelists to observe whether it seemed possible to return. He brought back a note from Mrs. Beckman, urging me to come home soon as possible.

Without further delay this evangelist and I mounted our horses and started for home. On nearing the cavalry camp outside the West suburb, we saw armed soldiers on the surrounding wall. My companion was afraid, and began to return, but I asked him to follow me. One of the soldiers

who recognized me called me by name, and asked me to proceed. I then told them that my Chinese companion was my helper, and that he was riding my horse. I asked them to permit him to proceed with me. He was then told to come along. Upon nearing the camp some soldiers approached and seized his horse, whereupon he dismounted, but held fast to the reins. They threatened to cut him down with the sword, and one of them called out, "Shoot him!" He then dropped the reins and retreated. I pleaded with them to let him keep the horse and follow me. The friendly soldier understood the situation and asked me to make haste to get away, but I could not leave my companion in this plight. Some soldiers came and



MRS. IDA L. BECKMAN.

demanded my horse, rudely ordering me to dismount. I answered them politely, saying that if they needed my horse, I would let it go. This caused some of them to protest against the actions of their comrades, and in order to add force to their arguments, those who knew me held forth what good I had done among the Chinese people. However they gave no heed to it, but led the two horses away. I stopped to speak to the friendly ones, and they invited me inside the camp. The officer was told of my presence, and he came riding up to inquire if I had encountered trouble. "Nothing serious," I replied, "only that the soldiers have taken my horses." The officer ordered the horses to be fetched back, but the messenger returned saying they had already been taken into the city. The officer himself rode out to fetch them, and just as we were starting for home he returned and handed them over to us.

Upon reaching home we found everything peaceful in the immediate neighborhood. Inside the city rose pillars of fire from official residences and banks. The tumult of war could be distinctly heard. From the veranda of the second story of our house, the inmates had observed how a division of cavalry had attempted to enter the South gate, but finding it closed had been obliged to return. It had been planned that the attack should be made simultaneously from three sides: the cavalry to enter through the South gate, the

The Main building at the School for Missionaries Children at Sianfu.

infantry through the West, and the train of artillery through the North gate. But as the North and South gates were already closed, two of the divisions had to turn about and make their entrance where the others had got in. This tumult made the children feel depressed, but they were glad that they were not in the city. The South gate had been opened in the afternoon, and country folks returning from the city told of terrible murdering that had taken place there.

I sent a letter to the friends in the West suburb to inform them of our experience on the way home. Furthermore, I wrote letters to other stations, but could find no messenger to take them that day. I held a prayer meeting with the evangelists and other Chinese that evening, and felt refreshed in spirit, but they were excited and fearful of the worst. Mrs. Beckman also felt uneasy and apprehended impending danger. She suggested we should escape to some other place, and I agreed with the advisability of this, but asked, "Where should we go?" She replied, "To Ing-kia-uei or the mountains to the South." I reminded her of the unfriendly people we had there encountered in time of peace; so we abandoned that idea. Upon my mentioning the West suburb station, located near the military camp, she feared the soldiers, saying it was they who rebelled, and so it was probably as safe to remain as to go. As I had realized that the soldiers were

not to be trusted, we concluded to remain. Fearing thieves might take advantage of the situation, we decided to keep watch through the night. Mr. Vatne kindly volunteered to keep watch with one of the evangelists during the first part of the night. I thankfully accepted this, as I felt very tired.

The Attack.

At midnight Mr. Vatne called us, telling that we were being surrounded by a mob. As I looked from the upstairs window, I saw how our gateway was being fired with straw. This mob, I afterwards learned, was led by the afore mentioned police corporal. It was said that two days prior to the outbreak he had ordered the village people, under penalty of death, to send a man from each family to exterminate the foreigners. He intended to destroy the Missions in the South, East and West suburbs.

We made haste to get the children ready, and Mr. Vatne came to say we must hurry, or we should all be killed. We descended and made for the South wall of our compound. On the way there, we heard gun reports at the South-east corner, which indicated that we were surrounded. We had a ladder in the yard, intending to put this to the fourteen foot boundary wall and climb

over, but it had been used by the Chinese on our compound when they made their escape, and I could not discover where they had placed it. While Mrs. Beckman and Mr. Vatne returned to the house for something, I found a wheelbarrow, a log and a rope to aid us in climbing the wall. I had just got these things in place when they returned. I first helped my eldest girl, Selma, up, while Mr. Vatne got up to help her get down on the other side. He remained on top to help others. I had just put Oscar Bergström up, and stooped down to take my second girl, when Selma was attacked and gave a scream. Mr. Vatne at once jumped down to help her, and Oscar jumped back inside the compound. I was lifting up Ruth when I heard two shots fired. For the moment I felt paralyzed with dread as to what had hap-

SELMA BECKMAN.

pened, and nearly dropped the girl, but realizing the necessity for immediate action, I lifted her to the top of the wall, and we called to Mr. Vatne, but received no reply. As Ruth started to cry, I had to take her back, not knowing whether Mr. Vatne and Selma were dead or alive. I dared not venture handing other children over the wall,

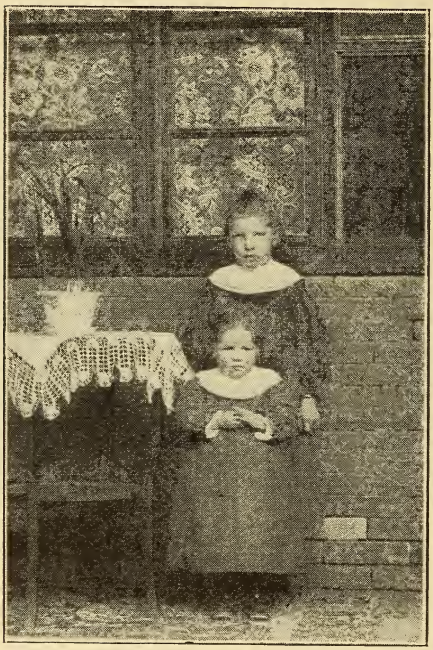
The ruins of the outhouse in which we hid, showing where we tried to dig a hole in the wall. The graves are seen to the left. Mr. Long, leader of the rescue party, in the foreground.

so the rest of us hid in a small shelter close at hand. Having a pickaxe, I began to dig a hole in the wall, but owing to the darkness and shortness of time I did not succeed, ere the mob had burnt down the gateway and burst in, smashing the glass windows and looting and firing the buildings. Fearing that we should be detected, I had

to stop my work. I sat down and took our smallest girl in my arms. We began praying, and asked God to prevent the mob discovering where we were, if it was His will to deliver us. At the same time we committed ourselves into His hand, to live or to die. My wife took our youngest girl from me for a moment, pressed her to her bosom, and kissing her tenderly said, "I must say goodbye to you, my darling." After she handed her back to me, we continued praying, and the children gathered close to me, feeling comforted by prayer. After all the buildings were fired, a man entered the adjoining shelter, but finding no one, he went away. My wife remarked, "When they are through with all the rest, they will surely come here." I replied, "The Lord is able to protect us, let us put our trust in Him." Thinking of the fellow who had discovered nothing on the other side, and then gone away, I remarked, "If they should knock down the door, let us keep close to the sides, that, perchance, they may not see us." My wife answered, "If they break down the door, we must run."

When the buildings were in flames the mob retreated outside, but left a few to hunt for us. Finally, there came one who knocked down the door where we were hiding, and Mrs. Beckman ran out, followed by the rest of us. We saw none of our pursuers as we ran past the blazing houses, but heard a man call out, "Now they run!" When

we reached the burnt gate, I was leading the way, but seeing a huge mob outside, bearing torches and weapons of every description, I hesitated a moment to look for some other way of escape. It appeared impossible to press through the terrible crowd. Mrs. Beckman and the children did not stop, so I understood they would try to force their way through, and then I exerted myself to get into the crowd at the same time they did. The hideous noise of yelling, and the blinding glare of the torches made it impossible to discern what happened to the others. With my little girl, Thyra, in my arms I jumped over a ditch in order to get to the West side, and then I received a heavy blow on my shoulder. Had this struck my head, I surely should have fallen. Putting forth all my strength I ran towards the West, but was



RUTH AND THYRA BECKMAN.

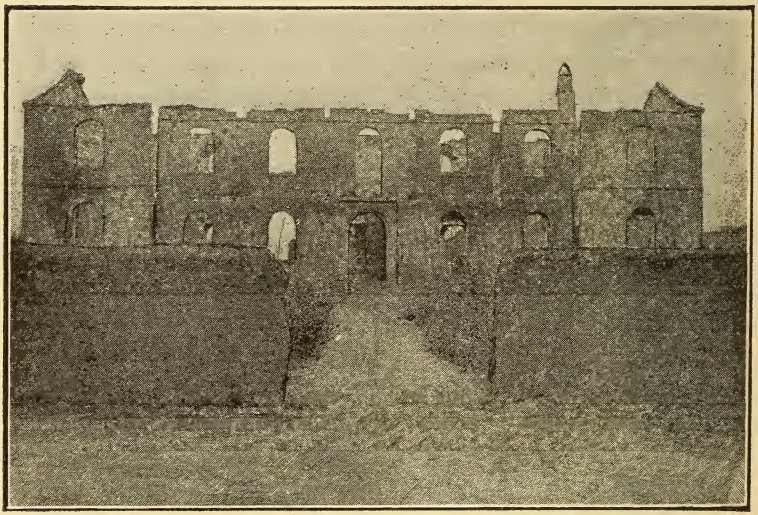
hit several times on the legs by my pursuers. I gained speed over them and got out of their reach. As I ran along I looked for a place of refuge on either side, for I realized I should soon drop with exhaustion, if a moment's rest could not be had. Having run about a third of a mile, I resorted to an old excavation pit, where trees were planted, and a pond had been formed by the heavy rainfalls. I jumped into the water, and noticing that it was darker near the high bank on the East side, I crept over there, where I could not be seen. My pursuers immediately came up to the place, one of them declaring he had seen me jump down there, but they could not detect me in the dark. They walked on the edge just above me, but could not see me. They cursed my ability to run. They talked of having hindered all the others from escaping, and when I heard this, I would rather have made haste to go back to them, if even to die with them; but for my child's sake I remained quiet.

They called to their comrades to hurry along with torches, but I felt too exhausted to move, and not knowing which way to turn, I sat still and thanked God for breathing space. As I sat there I pondered upon the advisability of venturing out into the water. I knew the water was not deep, but if I should be knocked down there, I would be drowned, and this mode of dying had always been a dread to me. Now they had come

with their torches. At the shout, "There he sits," a carrying pole was thrown which struck both me and the child. At once I arose and walked out into the water, for there was no other way of doing. Hard lumps of earth hailed about me, some striking my head. Soon I heard them asking one another, "Where did he go?" By this I understood that the light from their own torches blinded them, so I entertained hopes of being able to get away from them. When I reached the middle of the pond, I sat down in the water and leaned my head against a small tree, while trying to hold the child above the water. From this position I could follow all their movements and their conversation without being seen. Those who had gone to the North side declared that it was impossible for me to climb the high, steep bank there. I thought the Lord is able to help me climb that bank, and hoped they would leave that side unguarded. Big fires were lighted at the passages leading up on the East, South and West sides. At the South side one man came to the water's edge to seek for me, but another discouraged him, saying the water was too deep; but as he had a rifle, he would soon settle me if I were discovered. He fired into the dark, but missed me. I sat there for an hour or more until my arms were numb with exhaustion, and the little girl's legs dropped into the water, still she did not cry or make a noise. Soon the morning star appeared,

and a comet was also seen in the East. Then I heard remarks to the effect that it would soon be daylight, and then surely they would find me. This reminded me of the fact that there was no time to lose. I waded towards the North bank, but was evidently heard, as two men came around with torches. As they searched very closely, I had to seek shelter by another tree nearer the North embankment, and stay there until they had come round to their starting point. Once more I arose, allowing the water to trickle carefully off my clothes, lest the slightest noise might betray me. With great caution I waded towards the North bank and ascended a pile of earth that had slid down; on top of this I discovered a heap of cabbage leaves, and when I stepped upon this I was able to place my little girl on top of the embankment. At this incident, fearing that she would be left alone, she began to cry for the first time during the night. I took her down immediately so that her crying would not make known where we were. I hunted for a better place, but could not find one. I sat down and again I prayed for deliverance. I returned to the heap again, and before lifting up the girl I told her not to cry, lest those ugly fellows come and hit us again; if she would be quiet I should soon be with her again. She kept very still. I tried to scale the bank, but slipped and tore down some mud. Luckily, the noise was not noticed. I

thought upon how wonderfully the Lord had helped His servants in times past, and again I prayed Him help me now. I reached my arms to the top again and put my knee against the bank. This time I marvelously succeeded in getting up. I picked up my child and walked off



Ruins of the main building.

toward the North, evidently unnoticed by my pursuers.

Words cannot describe the feelings that penetrated my heart at the thought of the dreadful happenings during this fateful night. Before me was seen the blaze of burning houses in the city, and there, too, was heard the awful tumult

of war, and the pitiful cry of people from all parts of the city. Behind me lay our own place a prey to the dying flames, and there lay my wife and little Ruth, as well as the other dear children, slain! How the hearts of the parents of these children would bleed, as well as mine, when they should learn to know what had happened,—the thought of this called forth deep pain. With the addition of the uncertainty concerning Mr. Vatne and Selma, I was nearly overcome.

As soon as I reached the road leading west from the South suburb, I followed it, hoping to reach the cavalry camp where I had been the day before. On the way I met two men who were Revolutionists from the province of Hupeh. After a brief conversation with them I found out that the camp was empty, as all the soldiers were engaged in the strife going on in the city. I decided to go around the camp and reach the gate which I passed through the previous day. Fortunately this was open, and the watch on top of the wall were absorbed in conversation and did not notice me. Had I been seen and been unable to give the password, I should most likely have been shot. After advancing a few steps, I passed another guard. Here two dogs flew at me, but they fell into a fight with each other; and the guard, who were out of sight, took no concern; so even here I succeeded in passing. Soon I reached the back door of our station in the West

suburb. One of my evangelists had fled to this place when the mob gathered, so our friends here were in touch with the course of events. They were afraid the mob would also come here, so they were keeping watch. As soon as I rapped at the gateway and gave my name, I was admitted. This was about four o'clock in the morning. They inquired for the others and I could only reply, "As far as I know, this is all I have left." A flow of tears burst forth from those who were present, Chinese as well as missionaries.

They provided us with a change of clothing, and Mr. Gustafson looked after the wounds I had sustained. One of the ladies kindly took charge of Thyra. A place to rest was provided for me, but I could not rest. I went out to the Brethren who were keeping watch.

Hitherto I had been self-possessed and tranquil, but now there came over me a reactionary feeling of remorse, which, together with dread of further terrible experiences, crushed me to despair. All possible ways of escape now came to my mind, but too late! Why had I not attempted this or that method by which I could probably have rescued them all? Oh, that I had taken them with me and fled the evening before, or had dug a hole in the wall instead of going to rest! Mr. Bengtsson tried to comfort me by saying that if we had got out, I surely would have accompanied the others toward the south, as they

were afraid of fleeing toward the west; then we all should have been killed. As it was I had, at least, saved one child. There was, indeed, something in this to calm my painful distress, but as yet I entertained a faint hope that Mr. Vatne and Selma had been able to escape. If so, why could we not all have made our escape, if we had got over the wall?

During the forenoon little Thyra cried bitterly. No words could comfort her, save when I prayed. As soon as I ceased praying she wept again. This continued until the afternoon.

I continually called on the Lord, paying no attention to whoever came or went. I resigned myself wholly to the Will of God, to live or to die. Thus I regained peace and calmness of mind. I realized that much grace was needed to feel ready to lay down my life, yet more grace was needed to remain and live according to His will. Meantime, the friends had gathered round me where I sat with the child in my arms, and they continued praying. From this time my little girl felt appeased.

Early in the morning of this day (Oct. 23) some of the students at the Seminary had been over to view the bodies of the murdered ones. No one ventured to tell me of it until the conclusion of the mentioned season of prayer. Upon hearing that they had been there, I called one of them and inquired as to what they had observed. He

told me that Mrs. Beckman was lying immediately outside the gate, clasping our girl Ruth with one arm, while on the other side Hulda Bergström had sought refuge. The other children had pressed through the gateway, but had not come far before they were slain. Hilda Nelson had run a short distance towards the south, seeking refuge among some graves. Oscar Bergström had reached half way to the place where I leaped into the water. George Ahlstrand had fallen in the road a short distance from the gate, and at his side lay his pet, the big dog, keeping watch. One of the boys had been shot. Judging by their appearance they must have had a quick death. There were also three Chinese who had been shot. Later information revealed that these were shot by one who aimed to shoot some of the children.

During the day an unfriendly crowd of people gathered about our place, and some of them were daring enough to disarm one of the men who had been appointed to guard the place. Rumors reached us that a mob of several thousand would come to kill us and destroy the premises the following night. The faculty of the military academy then invited us to come to stay with them, where we remained four weeks.

Early Monday morning the instigator of the riot rode to the East suburb to lead an attack on the English Baptist Mission. He could not get

through the gate, and there were soldiers on the wall who warned him that it had been prohibited to molest the foreigners. Other soldiers had sent word to the mission station that they would come and destroy it. As these missionaries had learned to know what had happened to us, they attempted to escape; but in so doing they were captured, and some of them illtreated. Mr. Smith got both arms broken, and Mrs. Smith was also severely hurt. Another party of them was robbed and driven to the city wall, in order to obtain instructions as to how they should be killed. The culprits were told it was forbidden to attack foreigners, so they were obliged to bring them back to their home.

On the day before, Mr. Henne (the postmaster) had been maltreated on the streets of the city. He was nearly killed, having received eleven gashes from a sword about his head. Some soldiers had rescued him in the last moment.

At Ing-kia-uei, about eighteen miles from Sianfu, Miss Mary Anderson was the only missionary at this station. She managed to flee to the home of a friendly family. The inhabitants of this home fled to the mountains, but she remained hidden there two days and two nights, during which time she had neither food nor water. In the meantime her station was looted. The mob sought to kill her, but she was not discovered, although some of the mob came quite near to her. When it was proclaimed by the leaders in Sianfu

that the foreigners should be protected, an escort was sent to her rescue.

On Tuesday we heard rumors to the effect that Mr. Vatne was bound to a tree fourteen miles south of the city. We pleaded with the instructors of the Academy to send out soldiers to investigate this matter. But they were not in a position to render help, as they had of their own accord put themselves about to help us, and they had no soldiers at their disposal. The only thing they could do was to report it to the leaders inside the city wall. The written message had to be passed through a crevice in the gate. No reply was received to the first letter. Another letter was dispatched to which a reply came that soldiers had been sent.

Next day (October 25) one of the Christians volunteered to go to find out whether Mr. Vatne and Selma were yet alive. Upon seeing him arrive and hearing his inquiries, knowing by that time that foreigners were to be protected, the people ran away. At last he pointed his rifle at a man and demanded information as to what had happened. In this way he learned to know they had taken shelter with a certain family early Monday morning (October 23). One of the mob from the South suburb had followed them at a distance, and knew where they went. A new mob gathered, demanding the refugees to be given up. Selma was recognized and she had said that

they intended going to the mountains not far away. As the people had heard that all foreigners in the city had been killed, they dared not let these alive. They constantly pelted them with broken bricks and hard lumps of earth. Mr. Vatne, holding Selma's hand, was occasionally knocked to the ground, but sprung to his feet again, still holding her fast. About noon they were separated. Mr. Vatne was killed first, and shortly after, darling Selma, my eldest child, breathed her last. They passed through severe suffering. Their pierced bodies were found buried in a field.

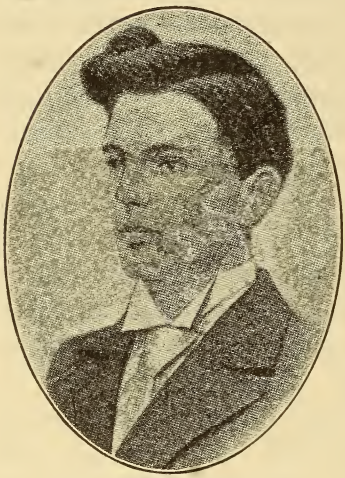
No soldiers had been sent to seek for them, despite the promise to this effort. Possibly the authorities had gained knowledge of them being already murdered.

The Martyrs and their ages:

Mrs. Beckman	46	years.
Mr. Vatne	21	"
Hilda Nelson	15	"
Selma Beckman	13	"
Oscar Bergström	13	"
Hulda Bergström	12	"
George Ahlstrand	10	"
Ruth Beckman	8	"

Mr. W. T. Vatne.

Mr. W. T. Vatne was born of Norwegian parents in America. He was converted while young. Having good capacity for study, he finished his school work in shorter time than usual. At the age of 18 he had taught school.

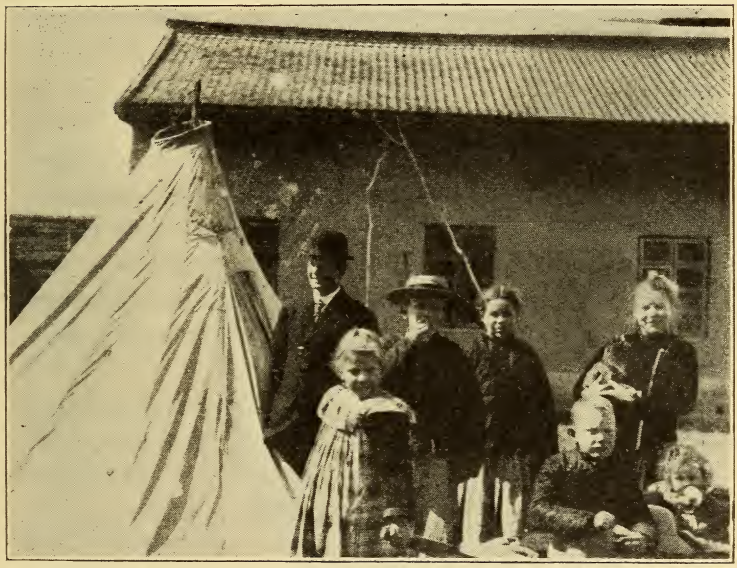


MR. W. T. VATNE.

When the traveling representative of our Mission made a visit to his home, and saw the photograph of this young man, he said, "There is the man I've been looking for to take the place as teacher for the missionaries' children in China." The Lord had also prepared our young Brother's heart for this calling, so that without any doubts he could reply in the affirmative.

He arrived on Chinese soil in September 1910 and came to the school on the 11th of November same year. Under his guidance and instruction the scholars made good advancement, and the result of his work seemed highly promising at the time when it pleased the Lord, in the manner told, to take Home both him and his pupils.

His parents are located at Cooperstown, North Dakota, where they, together with his several sisters and a brother as well as number of relatives and friends, deeply mourn his untimely loss, while they await to see him in a better land.



Mr. Vatne with the children on the play ground outside the School house. Oscar and Hulda Bergström are standing together in centre of this picture.

Some time after Mr. Vatne's parents had been informed of the sorrowful death which met their son in China, they received a letter which he had written to them shortly before the outbreak in Sianfu. He related that the Revolution was soon

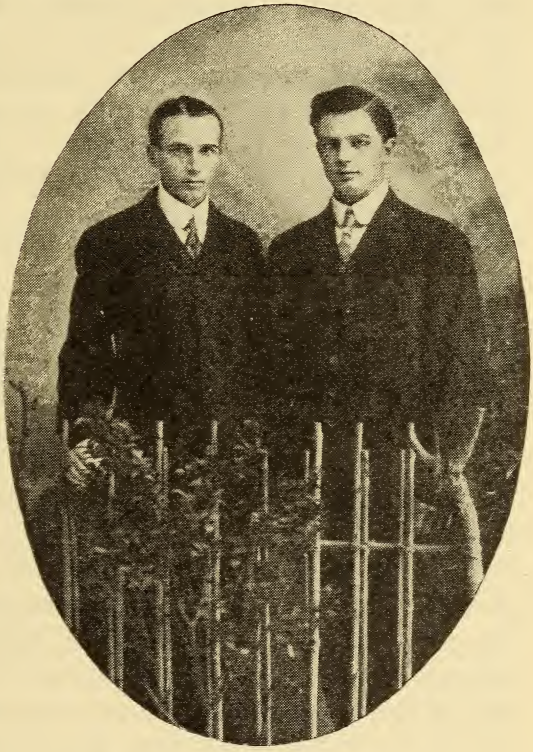
at hand, and admonished his dear ones at home not to mourn over him if he should have to lay down his life. Even before leaving home he had felt prepared to offer his life for the work to which the Lord had called him. This shows that death did not come upon him as a surprise, but rather that he had taken it into solemn consideration. So his death was that of a self-sacrificing, heroic martyr.

In a certain religious paper (Evangelisten) there appeared a letter telling about the outrages at Sianfu, in which the writer, Mr. E. M. Paulson, the predecessor of Mr. Vatne, tells of their meeting at Shanghai, etc. As a further tribute to the memory of the beloved young martyr, the following extract from the mentioned letter is here inserted:

"My dear friend, Wilhelm T. Vatne, had been in China a little over a year when this sorrowful tragedy took place. It seems so sad that he should be taken away from the Lord's vineyard so soon, in the blossoming age of 21 years; but the Lord's way is not our way: 'Call the laborers, and pay them their hire, beginning from the last unto the first.'

"I was at Shanghai when Mr. Vatne arrived there from America, and I had the pleasure of being with him about a week. Then I entered upon the voyage to America, and he would soon continue his journey into the interior to his destina-

tion, Sianfu. By his quiet conduct and sensible talk he always left a good impression. Before coming to China he had taught two terms of school with good success. He distinguished himself as a violinist, and his elegant tenor voice was a source of inspiration in the song service.



E. M. PAULSON AND W. T. VATNE.

"Before we parted we knelt together in our room to pray. Brothe Vatne prayed that he might be given grace to walk in the fear of the Lord, and that in a loving faithful way he might be useful in the school work that he was to take over.

"After he had begun his work, the missionaries having children at school wrote that they could not be thankful enough to God for having sent them such a devoted teacher: God had sent the right man.

"Those who have been bereaved of their dear ones have our deepest sympathy. Besides the loss that they sustain, the Mission has lost good workers, and we feel disappointed in the hopes we had of these children growing up to devote themselves to Gospel work among the Chinese people, whom they had learned to love. It became their lot to glorify God through a Martyr's death, and we believe that though they are dead they yet speaketh. 'The righteous shall be had in everlasting remembrance.'

"It is with great emotion I read what Mr. Vatne's aged father wrote to me concerning the tragic death of his son. He says, 'You can hardly believe how we feel these days. It was a hard stroke when we heard that our beloved Wilhelm has already been taken away from us. How strange that his day of work should be so short! Oh, Wilhelm was a dear son to us! He is missed by the whole neighborhood. In all this we do not sorrow as those who have no hope; we believe our dear one has gone to the Home of peace. What a day it must have been when so many from one place entered the gates of the City! I feel that I am weak and weary, and this heavy sorrow is

weighing me down, but sweeter will be the rest when I reach Home. It is not always equally hard to bear, but to-day I feel very much down-hearted. I could have written this letter with my tears! Yet, the Lord had the greatest claim to him: He gave him to us, and He took him. Blessed be the name of the Lord!"

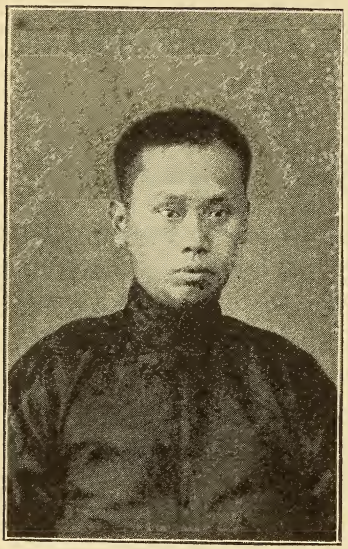
Our Stay at the Military Academy.

When Mr. C. T. Wang, who was instructor in chemistry and physics at the military academy, learned to know from one of the Christians that the school for the foreign children had been destroyed, and so many murdered, he became greatly vexed. According to his own statement, it was not merely for our sakes he became vexed, but rather on account of patriotism for his own country and its people. If the missionaries are murdered, he thought, then the foreign powers will invade China. To the teachers and students who had not yet gone out into battle he made haste to point out the necessity of protecting us. His statements won their approval.

He came to see us and gave us instructions as to how and where to flee in case of attack. Some of the Chinese who stayed with us, he placed as sentinels and furnished them weapons; he also gave order to the guard at the military academy

(opposite our place) to assist them if it should be necessary to do so.

When we were invited to make our dwelling place at the mentioned academy, some of the Christians feared that the aim therein might be to slay us. The Christians who went with us there were determined to die with us. Their joy was great when they saw we were protected.



MR. C. T. WANG.

The Chinese Christians were permitted to visit us at this place, but only in case we knew them personally. It was encouraging to see them and hear how they fared; for they, too, had been severely threatened, and many of them had to flee from their homes. Several of them wrote to us, because it was not possible for all of them to come to see us as soon as they should have liked to come. The following is a translation of one of their letters, which shows their thoughts and feelings better than I could describe them:

"From the Church members in Tsi-küh, — Greeting.

God, the heavenly Father, the beloved Son Jesus Christ, and the Holy Spirit's beloved and faithful servant, Pastor Beckman. Grace and Peace be unto you!

"We have all heard of the unendurable suffering that has befallen you, through which the Holy God called Home your helpmeet and two of your children. The hearts of us all mourn and weep over this parting, but we hope that we all may meet in heaven to never, in all eternity, part any more. This is the great aim of our hope. Therefore, do not mourn; for the Lord will surely, with increased measure of grace and love, care for you, who have come here only for the reason that we Chinese may be saved: and you have been rewarded with all this! Before the face of the Lord we truly are ashamed of our fellow-creatures, and we wish from our hearts that our pastor would pray the Lord forgive our people their sins."

This letter is signed by fourteen persons who belonged to the church. Several letters of this kind were received during this time. On the street there appeared speakers who in striking colors pictured the brutal and wrong doing in attacking and murdering innocent children in this way. These speakers were heathens, and were likely hired by the officials for this purpose, but I could not refrain from mentioning this, because

it shows some of the good traits of the Chinese people, and gives us the hope that this bloodshed will not be in vain.

Occasionally it has been said to me, "Surely you don't intend to return to China?" Should I, as a servant of the Lord, refrain from attempting to garner some of the harvest for eternity which this seed will bring? No, not till the Lord says that it is enough: go rest yourself now!

During the first few days after this sad happening, my little Thyra kept silent. When, finally, she began talking she made known that she was aware of all that had happened. At last she asked where they were, those who were dead. Upon being told that they were with Jesus, she asked with keen interest, "Are they with *our* Jesus?" My affirmative reply filled her heart with joy, and she added, "Then I may see them there!" Since this she has often spoken of them being with Jesus, and has rejoiced over the thought of again seeing them. When one sees and hears the straightforward faith of a child, he can clearly understand the reason why Jesus said to His disciples, "Unless ye turn, and become as children," etc. It has not been so easy for me to become reconciled to this painful parting as it has for her. The feelings pertaining to the carnal mind now and then recur. It is only through looking at it from the standpoint of the Will of God, that the pain subsides. My fellow workers,

who shared this sacrifice with me, also found their only source of consolation in the Will of God. For not even a sparrow falls on the ground without His Will.

I heard Mr. and Mrs. Nelson take comfort in the assurance that they would again see their

Weeping over the coffins which contained our dear ones.

child. Mrs. Ahlstrand expressed herself in this way concerning the time she kneeled before God beside the coffin that contained the remains of her darling:

"This moment, when the sharp reality would be so vivid to me, instead of being the most bitter moment of my life, became a moment when the

Lord drew very near to my soul. I could only thank our heavenly Father for the ten years in which we were permitted to have this precious loan to brighten our lives, and also give thanks that our darling was carried by the Good Shepherd unto the Father's House."

Mr. Bergström, when I wrote to him concerning the murder of his two children, replied in this manner: "When so many have been obliged to sacrifice the lives of their dear ones for the testimony of Jesus, shall we then not be willing to let go what He has seen well to take from our hand!"

If we look at the more human side of this tragedy, then comes the question, "Why should it happen?"

However, let us take notice of an answer which I consider suitable to apply. It seemed clear to us that by the sacrifice of these our dear ones the others of us were rescued; because through their death the responsibility of the officials were aroused, so that it was forbidden to molest foreigners. Otherwise, the trend was such,—specially among the Ko-lao-huei, to which the majority in Shensi belonged,—that, if these proclamations about protection for missionaries and native Christians had not appeared as early as they did, the greater part of them, if not all, would have been murdered. Later, when it was made known that the instigator of the attack had

been executed, then the courage of our foes sunk, and they withdrew. The effects of this stretched even into the province of Kansu. I received letters from missionaries there, saying they believed the death of our beloved ones had been the means of their rescue. They, too, had been in great danger, but when the fate of the instigator at Sianfu was reported, the trend took a sudden change, and they were let alone . A member of the secret society Ko-lao-huei tried to take revenge on the General who had ordered the instigator to be executed. He entered the General's dwelling place with a sword, intending to assassinate him, but the attempt failed. The mentioned society, which constituted the military power in Sianfu, were at first opposed to our protection, but slowly they changed their minds, and finally became anxious to protect us.

Some of our neighbors, who were not Christians, called on me at the military academy and related what they knew about the attack made against us. When I obtained knowledge as to whom it was who struck me when I fled with the child in my arms, I wrote to the General asking him to show this man mercy, saying, "Since God rescued me from his hands, I wish that, if possible, he might be spared from death." It had been said that all who had taken part in the attack were to be captured and beheaded. But I was not able to intercede in behalf of those who

had killed my wife and the children and Mr. Vatne. Neither did it become necessary to do so, because the culprits hid themselves for a while, and after that the matter was not further questioned.

As none of us was permitted to go out, we made a request to the principal of the academy that the bodies of the murdered ones be placed in coffins. He did not wish to undertake this matter, but as he dared not let us go out, he promised to attend to it. The result was that the General commanded the people in the South suburb to do this, and they did it. At first some of the friendly neighbors had covered the corpses with straw and earth.

On the 27th of October we were permitted, under escort by the principal of the military academy and twenty-five cadets, to go out to dress the bodies of the dead and provide better coffins. The missionaries, as well as the Chinese, strongly advised me not to go along, saying it was better for me to keep, as a last impression of my dear ones, their appearance while living, rather than to see them in an abused state. The brethren Bengtson and Gustafson superintended the funeral preparations of those murdered at the school, while the principal of the academy and one of the Christians took charge of the two who were murdered after fleeing some distance. The coffins were set aside in a temple just outside the South suburb until the funeral could be held.

The first Sunday that we were at the military academy we were permitted to hold a meeting with the Christians in the compartment which we occupied. The following Sundays we held services in the chapel at the Mission, while soldiers kept guard outside. All my belongings were either stolen or burned, so for a while I had to live entirely on the mercy of others. After a few days, however, my horse was brought back to me. One of the officers had found it in the South suburb. Two calves were also returned to me, since those who had taken them dared not keep them for fear of being identified as partakers in the attack; so the calves were turned to the fields. Besides this I received some flour, for which I had bargained and paid before the outbreak. Since the miller was under obligation to deliver flour to me, he was allowed to keep his grain; otherwise it would have been seized by the authorities. This flour came well to place in the housekeeping, which was now managed by Mr. and Mrs. Christensen. They had, indeed, no small amount of trouble, as it was very difficult to procure food stuffs, and the cooking had to be done at the Mission station by a servant, and then carried to the place we were. My wants, though, were all supplied. The missionaries and Mr. Henne (the postmaster) supplied me with garments to wear. From the General I received a Chinese gown, and at the military academy I got a soldier costume,

some silver, and other articles. Some time after leaving Sianfu, my horse was sold by the remaining missionary, Mr. Jensen, who sent me the money it brought.

Mr. C. T. Wang succeeded in persuading the General to send out soldiers to other Mission stations in the province, to bring the missionaries to Sianfu, where they might be protected. At one time I went with him to plead for the rescue of those at various stations in the province of Kansu. The General promised help in this regard, but as he could not immediately send a detachment, he proposed sending armies to conquer these various places. But this we wished to avoid: we wished to get them away before any battle took place. When the General explained that he had no soldiers to spare, Mr. Wang said to me, "Let us then sit down and wait." Later he presented to the General what the consequences would be if these missionaries also would be murdered. Finally, he won his aim in this that some soldiers were put at our disposal, and were sent away under leadership of a Christian, as was done in other similar cases. This escort was sent none too soon; for matters had become so complicated that they were not allowed to cross the border into Kansu, so they sent word to the missionaries to make haste to come to the border, where they would await their arrival. The missionaries at Pingliang, Chen-üen, Chong-sin and King-cheo

were, by the mandarin at King-cheo, given an escort to the border, where the escort from Sianfu awaited them.

Vast numbers of soldiers had already been mobilized to battle against the Shensi troops, but the missionaries got away before any battle took place. This party consisted of the following named persons: Dr. and Mrs. Laycock and child, Miss Wallenberg, Miss Lundvall, Miss Wedicson, Miss E. Peterson, Mrs. Gustafson and child, Mr. Gjelseth, Mr. and Mrs. Petersen and child. They arrived shortly before we started for the coast.

Some time before this an escort has rescued Miss Mary Anderson, who had been in great danger at her station in Ing-kia-wei. Another detachment brought Mr. and Mrs. Ahlstrand to Sianfu. They had for many days been hiding in a cave outside the city of Ch'ien-cheo. Still another company went to assist the missionary ladies at Wu-kong, Misses Swanson and Baxter, that they might come to Sianfu. To Feng-siang, also, some soldiers were sent, under leadership of one of the Christians. These came too late to be of help, because the missionaries had managed to flee from the city before it was captured and plundered by a gang of robbers, several thousand strong. Mr. Plymeyer (of the C. & M. A.) also arrived in Sianfu from Kansu during these days.

We were glad to get the missionaries together into one place for protection, although there was

reason to often question whether we really should be protected during these perilous times. We were all the time kept in strong suspense, for one danger followed closely upon another. One of the instructors, Mr. Yang, while intoxicated one evening, said to one of our evangelists that those who had gathered the missionaries to this place did so with aim to murder them all, in order to win fame thereby. It was the hope in the protecting hand of God that gave us strength to endure.

The Funeral.

After receiving information from Mr. and Mrs. Bergstrom, that it was impossible for them to come to the funeral, but that they wished to have us perform this last service that could be rendered their children, then we undertook to bury the dead. The funeral took place on the 10th of November.

The General had planned on being present at the funeral, but had to go off to Tong-kuan, at the Yellow River, in order to negotiate with a band of robbers who had invaded that place. He was represented by the vice military Governor, accompanied by divisions of cavalry and infantry. The Department of Foreign Affairs was represented by the English speaking member of that

department, who was followed by a large number of armed men clad in civil array. The chief officers of the military academy, together with the instructors and cadets took part also in the procession that proceeded from the West suburb to the school grounds in the South suburb, where

Rev. O. Bengtson is performing the funeral ceremony, only a few of those present are seen on this picture.

we buried the dead ones. The coffins had been removed from the nearby temple and placed at the graves before the people arrived. A profusion of flowers was lavished upon the coffins containing the remains of the departed dear ones. The funeral service was conducted by Rev. O. Bengtson. In the first grave (from the east) rests Mrs.

All who were present at the funeral. Vice Governor General of Shensi in military uniform is seen in the centre of this picture, the Principal of Military Academy standing to his left, the representative from the Department of Foreign Affairs next to the left.

Beckman with her two children, Selma and Ruth; in the next, Oscar and Hulda Bergstrom; in the third, Hilma Nelson; in the last, Mr. Vatne and George Ahlstrand.

The vice Governor held a speech after the close of the funeral ceremony. He expressed regret for what had happened, and for their unability to have prevented it. He promised protection for those remaining, if their cause would gain the day. But it seemed yet uncertain whether the revolutionary cause really would meet with success.

Confusing Conditions in General.

Dense clouds gathered about the Revolutionary leaders. Civil strife between the military Governor and the Ko-lao-huei leader threatened to call forth fresh bloodshed any time. The contention between them was so serious that cannons were fired to add force to the threatenings.

The viceroy, Shen-üin, who had paid a ransom of half a million taels (about $350,000) for his life at the outbreak in Sianfu, was approaching from Kansu with his troops, who were chiefly Mohammedans. From the east approached the troops of Yuan-shi-kai, combating for the dynasty. Merchants and inhabitants of the city in general were vexed with the robbery and suffering they

had to endure. In regard to the distress might be mentioned that the massacre of Manchus in the city lasted five days. Even though they fell on their knees and begged for mercy, they were slain, excepting some of the women and children that were permitted to live, in case anyone took concern about them. Others roamed about till they died of hunger.

Not reckoning those who jumped into wells or were buried alive in underground passages, there was, if their official statistics were reliable, a funeral expense for 21,000 corpses, many of these being Chinese. Even at the lowest estimate, 15,000 Manchus lost their lives during these five days. The suffering of the people, in general, can better be understood when it is known that they could procure nothing to eat during this time. The poor suffered most on account of hunger, and the rich were robbed without mercy. The highest Chinese official in the city had to pay a million taels (about $700,000) to be permitted to live. The soldiers, according to their pleasure, took goods and money from the merchants, and they were afterward compelled by the authorities to carry on trade. Some merchants were beheaded because they refused to open their doors for trade. This description is limited to the city of Sianfu. Certain it is that this Revolution in China has not been a bloodless one, as some have tried to maintain. It brought little or no satisfaction to the

merchants and city folks in general. It was said among the people in Sianfu, that if they only could procure weapons, they would attack the Revolutionary leaders and their soldiers.

In order that the country people could defend themselves against the robber gangs that roamed about, it was proclaimed that they might, without trial, execute such beings. This seemed beneficial to a certain extent, because a great many robbers were done away with; but on the other hand it created a condition of anarchy. People having old feuds between them, took advantage of the situation to slay one another.

Later there was created a system of guards called "Min tuan," whose duty it should be to maintain order. They squeezed money from the rich, and frequently killed them in order to get at their money. Their only excuse for this procedure was that the rich would not sacrifice their money to the general welfare. Bands of robbers in connection with the secret society seized for themselves enormous treasures, and often they plundered whole cities. Many rich became poor, and many poor became rich during this time, but it was not the needy and suffering ones who derived any benefit from it; for if any of them procured anything belonging to somebody else, they were soon considered illegal robbers, and were captured and beheaded. Once when we called on the military Governor General we

saw a great number of such people who had been chained together, and were led away to be executed.

The Revolutionary soldiers took horses wherever they could find them, sometimes paying a little for them, and sometimes not. On one occasion a few hundred soldiers were sent to guard the border between Shensi and Kansu, but they committed such base deeds among the people, that it could not be endured. Then the people obtained help from the Mohammedan troops in Kansu, and made an attack upon the Revolutionists by night, killing all of them, excepting about twenty who managed to make their escape.

Our friend, Mr. C. T. Wang, remarked concerning this Revolution: "Che puh shï K'eh-ming; che shï hai min"—"This is not a release from oppressive government, but an oppression upon the people."

The guard at the military academy were but very few, and the students who were to constitute the defense of the place had, most of them, been called out to action to bring other cities under the sway of the republic.

Great dissatisfaction arose far and wide against the military academy, as it was believed that this institution was the cause of the Revolution and the suffering that followed in its wake. Mr. Bergström, who at this time remained at his station in Hsing-ping, heard a good deal about this

agitation, and he wrote to me, advising us to leave the academy as soon as possible, and return to our stations to be out of the danger, in case an attack would be made upon the place. The principal wanted us to remain, for at this time it was a current opinion among the people that no one dared molest us, for fear of foreign powers interfering in the affairs of China.

In this way we constituted a protection to the place that had at first protected us, but how soon could not the tide of public opinion turn! Under the dangers that threatened on all sides, we could soon have become the prey of an outrageous mob.

Vast hordes of riffraff, partly armed, wandered about to rob and plunder. Night and day we were dressed and ready for flight. When I undressed my little girl, I wrapped up her clothing in such a way that I could easily take them along, if it should become necessary to flee at night.

One night when the West suburb was surrounded by a mob of about 1,500 men, the military officers of the academy furnished even us with arms so that we might take part in the defence. Under such circumstances we could not depend much upon the promises of protection. Little by little we therefore invoked permission to venture out on the journey toward the coast. An escort was promised us by the Governor General but the opposition against him from the Ko-lao-huei made him

powerless. All the soldiers had joined that secret society and they obeyed their leader who was gradually taking the power into his own hands.

When we had appointed a day for our departure, a Ko-lao-huei officer visited us who endeavored to persuade us to remain at Sianfu until an agreement could be made with the foreign powers. Our departure was evidently considered an omen of attack upon China by the foreign powers. When this officer heard that a number of the missionaries would remain, he was satisfied if we only postponed our departure a few days. The following night, however, I was awakened by a messenger, sent by the same officer, to bring us a letter telling us to be ready to start for the coast early next morning. This messenger had climbed the city wall by means of a rope, as the gates were not allowed to be opened in the night. The next morning we were informed that the Department of Foreign Affairs had sent a messenger, that same evening, to those of our missionaries who were in the city, that we were to leave the following Sunday, December the third.

On the day of our departure we also received the order from the Ko-lao-huei that we must wait another day because our escort was not ready, and from the Department of Foreign Affairs to leave at once because our escort was waiting for us outside the City.

We were granted permission to keep the weapons that had been given us till we reached Hankow. This we regarded as a sign that our escort did not mean to attack us on the journey. We had previously been told, by our friends, that the escort would very likely kill us on the road.

Those of our missionaries who remained at Sianfu were Mr. and Mrs. Ahlstrand, Mr. and Mrs. Jensen and child, Miss A. Swanson, Miss J. Wedickson, and Miss D. Lindvall.

Miss Mary Anderson returned to her station in Ing-kia-uei for a short stay, even though she had lost all she had there. Mr. and Mrs. Bergström with two children still remained at Hsingping some time. This place had been the most peaceable place on the Sian Plain. A man who was interested in Christianity had here been appointed headman of the city. He frequently sought Mr. Bergström's advice. After the former mandarin had been deposed, even he came to get advice from the missionary, and wished to be instructed in the Christian doctrine. The people wished to have the missionary remain with them, but the threatening dangers from the outer sphere were so great that the missionary family considered it advisable to get away; so for this reason they left the place shortly after we had left Sianfu. When they reached Sianfu they stayed there some time. There were then ten of our workers and three of their children and the

Baptist missionaries remaining at that place till the rescue expedition under the leadership of Mr. Long from Peking arrived. Even then it seemed necessary to let a few remain, especially the doctors of the English Baptist Mission, as the leaders of the Revolution by all means wished to have them stay on account of the great need of their skill. Their strength was taxed to the utmost in all the work that devolved upon them during the battles that followed. Telegraphic connections were broken. Between Sianfu and Long-chü-tsai the poles as well as the wire had been taken away.

The postal service, which for a long time had been broken, was again started, but it was exceedingly unsatisfactory. Shortly before our departure from Sianfu, we went to the post office, and found it in a chaotic condition. We found great heaps of letters and newspapers in many languages from all parts of the globe. There was no one to sort the mail and to forward it to its destination. The postmaster, Mr. Henne, who was so badly wounded, had not been able to attend to his work for a long time. After improving in health, he had rendered aid and advice to the others who were at the office, but he was fully determined to leave Sianfu. A certain Englishman and an English speaking Chinese had fled from the post office. Letters were torn to pieces. Sometimes the envelope was in one place and its contents in another. A good deal was found that belonged

to us, but we could not search through this vast quantity of torn mail.

The postmaster and some Japanese in the city were anxious to go in company with us to the coast. Another certain foreigner, an agent for a cigarette firm, also wished to join our party. Such dealers coming to the regions where we work, create a menace to the Mission cause; therefore some of the missionaries questioned whether to include this agent in our company. It was not now a matter of work, but of rescue; so some of us urged that he be allowed to come with us. His conduct was good.

By prolonged negotiations we managed to loan silver from the Department of Foreign Affairs. The silver belonging to the missionaries was stolen when the city banks were looted and burned.

Several things in the church work required my attention before leaving. Persons were appointed to look after the work at the head station and the out stations. The chapel at the out station of Teo-fu had been destroyed, but, through the kindness of a friend among the Revolutionists, I managed to get it rebuilt. Some were baptized, and a wedding was also held before we left. Through the kind aid of the principal of the military academy the gateway at the ruined school was rebuilt, in order that the graves might be undisturbed. A watchman was also appointed to look after this place.

One of the church members at the out station of Kang-kia-tsai, being frightened at the rumors of threatenings against the Christians, burnt his Bible and hymn book, thinking in this way to pass as a non-Christian. In spite of the threatenings, none of the native Christians lost their lives, except just this one. He was strong and well when he burnt the books in the evening, but in the morning he was found dead in his bed. In my farewell speech to the Christians this singular happening gave occasion, in a special way, to exhort the Christians to be faithful to the Lord. This left a deep impression upon them all, as they saw herein a punishment from God upon one who denied Christ.

The Journey to the Coast.

The Department of Foreign Affairs decided our departure to take place Sunday, December third. Those of our party coming from the inner part of the city were to meet us at the south gate. The watch hindered them such a long time from getting through, that we only reached the East suburb that day, excepting a few who had gone out through the east gate together with the Japanese and proceeded to the intended destination for the first day. The rest of us staid at the English Baptist Mission over night. Our escort

had followed those who went through the east gate; the others of us saw none of them till the next day.

The leader of our escort was an elderly man, Mr. Ch'en, who had formerly been a servant to one of the missionaries. He was a man of low character, and proved to be the oldest Ko-lao-huei member in the northwest part of China. He flattered himself by saying he was viceroy of three provinces. He spoke of the leaders in Si-anfu as his *younger* brother. He was ambitious to "be somebody," and, as he acted like a lunatic, he was styled "Crazy Ch'en". Upon reaching Lan-tien the leading men of that city came to meet him and made obeisance to him. To his honor there were several hundred armed men stationed at either side of the road. A similar respect was shown him at the city of Shang-cheo. At this place the mandarin came to see us. He belonged to the Revolutionaries, and had therefore been allowed to keep his position. He gave us good advice, and sent word by us to Mr. Watsaas and family at Long-chü-tsai not to remain at that place but to accompany us to the coast. And this they did.

At some of the stopping places Ch'en demanded that we should have lodging, fuel and other articles free of charge. If anyone then dared accept payment from us it would cost him his life. In some instances where we had already paid, the

money was refunded. To us he gave fruit and sweetmeats, while others he robbed of their costly fur garments and other valuable things, often threatening to kill them. At Long-chü-tsai we had to intercede in behalf of some travellers whom he had robbed and aimed to kill.

At a certain place called Ye-tsuen, situated between Shang-cheo and Long-chü-tsai, our lives

Our escort.

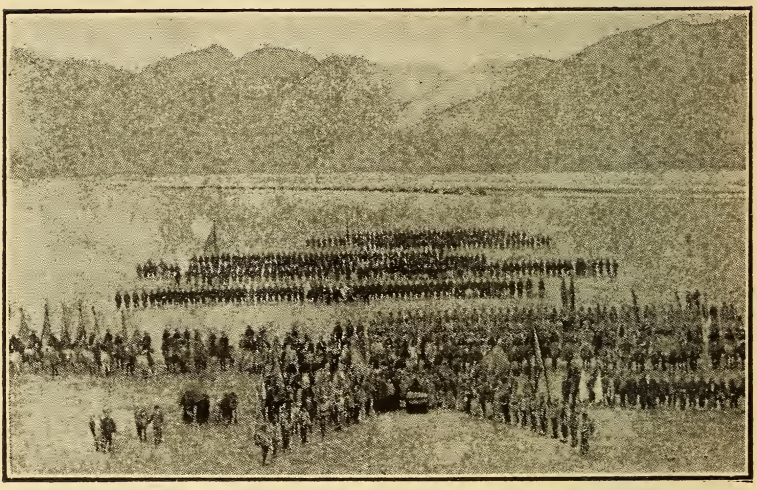
were endangered. A vast number of people were here gathered to market, and on account of the dense crowds, it was very difficult for us to reach the inn where we were to stop. The people had determined to kill both us and our escort during the night. Soon after our arrival two hundred armed soldiers entered the place. They had come at Ch'en's command to join him in an attack on the city of King-tze-kwan in the province of

Honan. When our enemies saw this, they lost courage.

Upon reaching Long-chü-tsai we had to remain there three days, while Ch'en gathered a large army in order to press his way into the province of Honan. Some of us had to make inscriptions in foreign writing upon some of the banners that were prepared for his campaign. Others had to take photographs of him and his army. He bought horses which missionaries had brought with them, paying for some and promising to pay for others when he had looted King-tze-kwan. We pleaded with him not to attack this place till we had passed so that we should not be entangled in the strife between two conflicting armies: for we had heard that Imperial troops guarded the city he intended to plunder. He would not listen to this appeal. He ordered sheep and cattle to be seized and butchered to prepare food for us. He commanded about a hundred men to escort us down the river by boats, requesting that we travel only twenty miles a day, so that he could arrive at King-tze-kwan equally soon going overland with his army.

Seeing that Ch'en aimed to carry out his plans in regard to plundering, we turned to God in prayer that the plans of this wicked man might be crushed. In a peculiar way our prayers were answered. Ch'en had borrowed a pair of spectacles from one of the soldiers. When they came to Shang-nan-hsien this soldier asked to have his

spectacles returned, but Ch'en refused to do so. Then the soldier declared he would have either the spectacles or his head! The soldier enlisted the help of the whole infantry to try to accomplish the threatening. They found Ch'en protected by the cavalry division, who were not willing to give him up. Then the whole division of infantry



Ch'en's Army, by which he intended to subdue and rob King-tse-kwan.

abandoned the campaign, and returned to Long-chü-tsai. Ch'en, feeling now unable to carry on his raid against the Imperialists at King-tze-kwan, sent word to our escort to proceed no farther.

These people had already killed eight men, as far as we had learned to know. They had seized

money and other valuables on pretense that it had to be used for our journey. We were truly thankful to God when we heard that they had received order to return. The leader finally granted us permission to proceed without escort. The Japanese were also glad to continue the journey together with us.

If I remember aright, we were 62 foreigners in our party, of which 18 were Japanese. Being now without escort, we were obliged to keep watch at night ourselves. A number of Chinese, too, preferred to keep company with us.

Mr. Parker of the China Inland Mission, stationed at King-tze-kwan, met us at the border of Honan. We had kept in touch with him, so that he knew of our approach, and had kept the Imperialists informed of the same. Mr. and Mrs. Parker came along with us when we left King-tze-kwan. Much space would be needed to describe this journey in full. The mandarin at Sï-chuan-ting sent us presents, consisting of eatables; he also provided us an escort some distance.

We spent Christmas at Lao-ho-keo. Little Thyra and I were guests at Mr. Sama's over night. At this city the Ko-lao-hue authorities wanted us t o give up our weapons, but we would not do so, as there were robbers along the river where we were to pass.

At Siang-yang two gunboats were sent to es-

cort us, but we saw no more than one of them, and this one hindered our progress a great deal. Farther down the river we obtained another gunboat, and then the former one returned; although they had maintained that only one boat could not defend us against the hordes of robbers round about.

Occasionally we heard of plots being made to attack us. However, something always ocurred to avert the danger. Even the hindrances we met with worked together for our good; for we arrived at Hankow on the evening of the same day in which the last remnant of Imperial troops left the place in order to observe the armistice that had been agreed upon. Therefore without hindrance we could pass places which had recently been battle grounds. We were able to proceed even to the foreign settlements. Nearly the whole city of Hankow was levelled to the ground. The ghostlike ruins which remained were pierced with countless bullets. Only a few houses near the foreign settlements remained.

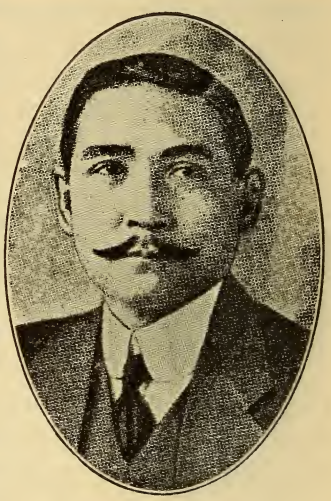
In Hankow we were invited to call on the vice president of China, General Li Yüenhong. Mr. Mason and our friend from Sianfu, Mr. C. T. Wang, went with me to see him. The General received us with great courtesy and expressed regret for what had happened at Sianfu. He paid the traveling expenses for Mr. Wang and one of the Christians who had, by the Department of Foreign Affairs at Sianfu, been appointed to fol-

low us to the coast. Furthermore, he asked me to call on president Suen when we should reach Nanking, but this could not be realized, as the steamer stopped at that place only a few minutes, however, the president's secretary came aboard to present the President's sympathy and express his regret for the loss we had sustained in Sianfu. He asked information regarding who had committed the deed. This concern taken by the foremost leader of the revolution goes to show that the guilty parties would undoubtedly be held accountable; and the leaders in Sianfu must have feared this when they reported that it was the Manchus who had attacked us when they fled from the city. In this way they also had hopes of making relations between the Manchu Government and the foreign Powers more complicated. Our defender, Mr. C. T. Wang, sent the President a correct account of how it happened, which account is given in full on some of the following pages.

LI YUEN HONG.

A comprehensive account of the outrages was

sent by me to the United States Consul-General at Hankow. In this I pointed out several proofs that the Revolutionary leaders in Sianfu were responsible for the raid against us, because they had neglected taking any measures to protect us, even though, as before mentioned, the highest authorities had issued a proclamation to the effect that foreign life and property should be protected. Stress was laid upon the fact that nothing was done to disperse the mob after they had begun to gather about our place, and, furthermore, after the crime was committed no assistance was offered us directly by the leaders. This document was concluded in these words: "I have given you as full and complete information as I can concerning my personal losses; but, considering my calling as a missionary and my consequent relations to the people, I do not ask for any recompense either for the property destroyed or because of the loss of my wife and children. I prefer to leave this to my government and shall be perfectly satisfied with any settlement it may



SUEN YAT SEN.

deem advisable to insure the safety of its citizens residing in China and the maintenance of friendly relations between the two countries."

Foreigners Murdered and Illtreated in Other Parts of the Country.

Sianfu was doubtless the bloodiest city in China during the Revolution. More foreigners were murdered there than at the other places combined.

An Englishman, formerly a missionary, named Fellgate, was murdered on the mountain of Mohkan-shan in the province of Chekiang. A German doctor was murdered in the province of Chihli, while attempting to rescue other foreigners who were in danger. At the same place a Roman Catholic priest was murdered. On the Yang-tze River three Americans were slain near Ichang, one of them being killed instantly, and the other two soon died from the wounds they had sustained.

Mr. and Mrs. Blom, of the Swedish Mission in China, were assailed by robbers in the province of Honan, Mrs. Blom receiving serious wounds. In the province of Sze-chwan quite a number of missionaries were misused, but as far as I know none were murdered. A Roman Catholic school in

the neighborhood of Han-chong in Shensi was destroyed, and it was reported that forty foreigners were here murdered. However, it was later made known that these forty were Chinese who had cut their hair short, and were therefore termed "foreigners."

Several of our stations were assaulted. At Li-chuan the doorkeeper was shot and the station looted. In the vicinity of Sianfu a native Catholic priest was murdered some time after the chief troubles had ceased. When the foreign priest in Sianfu wanted to report this by telegram to his government's representative in Peking, he was hindered from so doing by the governor, who threatened to kill them all, if this was done.

Shortly after China began negotiating for a loan from the world Powers, there sprung up at many places Boxer practicing, with aim of eventually exterminating the foreigners in China. The Powers would grant no loan unless they could assume financial control of China, and this was probably the reason for these exercises that were held. Missionaries in certain parts of the country have stated that they have during this crisis observed a more bitter hatred for foreigners than they observed at these same places during the Boxer Trouble in 1900.

Foreigners, as a rule, have escaped the awful devastation committed by the soldiers after the Revolutionary strife subsided, yet no safety can

be depended on anywhere. The suffering, which waxed great during the war and the subsequent robbery, has called forth among the people a real desire for Salvation. A vast harvest for the Kingdom of God might be garnered in China in the near future, though not without great difficulties and danger. May the Lord grant His servants strength and endurance, and may the Church of God lift their hands in prayer for the heroes who are in the conflict!

Sympathy Shown Me at Shanghai and Other Places.

When we arrived at Shanghai we found nearly all the Mission Homes and other lodging places completely occupied. Many missionaries and strangers from all parts of the country had taken refuge at this place.

During the first few days I staid part of the time at the China Inland Mission Home and partly at the Sailors' Home which belonged to our Mission. Meantime an English family, Mac Gregor by name, had learned to know of the losses I had sustained, and they so kindly invited me with my little girl to stay with them free of charge. We were guests at their home during the two months I was obliged to remain at Shanghai. By

this noble trait of sympathy Mr. Mac Gregor proved that he spoke in earnest when he said, "It is more important to act as a Christian than to talk as a Christian."

As soon as our arrival from Sianfu was by Mr. C. T. Wang made known to the Chinese Red Cross Society and to some merchants from Shensi as well as to the provisional Foreign Office, they combined to send us a deputation, saying they intended to give a banquet to our honor who had been exposed to such severe suffering and loss.

Being aware that it is a Chinese custom to "make good" by means of a feast when they consider themselves unable to repair similar losses, I turned to the American Consul-General to obtain his advice regarding what standpoint I ought to assume in this matter. As he advised us, who had lost any of our dear ones, not to attend the entertainment, we refrained from doing so. The thought of partaking in banquet after such tragedy was by all means disgusting. Information as to our decision did not reach the concerned parties until the preparations had been made and the invitations sent out; so the entertainment took place after all, attended by quite a number of missionaries from the provinces of Shensi and Hupeh. At this time China's vice minister of Foreign Affairs, Wen Tsong-yao, held a sympathetic speech, stating that the murdered foreigners in Sianfu would by China always be considered

martyrs. But at the same time he tried to shift all responsibility from the shoulders of the Revolutionary leaders, placing all blame upon robbers and bandits. As this speech appeared in one of the daily papers of the city, I felt it my duty to make the following reply, in the same paper, as to who these really were that were called robbers and bandits:

To the Editor of North-China Daily News.

Sir,—In an article of to-day's issue the entertainment given at Palace Hotel last night to refugees from Shensi is dealt with; and there is quoted from a speech by Mr. Wen Tsung-yao, in which he says that the outrages had been committed by robbers and bandits.

As I did not see my way clear to be present at the entertainment, and having lost so much through the outrages he has spoken of, I wish to make known to the public who these were that are called robbers and bandits. Two days previous to the outbreak of the Revolution at Sianfu, the Police Corporal at the South suburb ordered the village people in that vicinity, on penalty of death, that each family should send a man for the purpose af exterminating the foreigners and to burn their houses. The object was not only to exterminate us who were at the school for foreign children which was located outside the South suburb, but they intended to rid the East and

West suburbs from foreigners as well, and had fixed the time for each place to be destroyed. That this Police Corporal was in touch with the Revolutionaries is evident, or he could not have known beforehand when the Revolution should begin.

It may also be in place to mention here that about eighty or ninety per cent of the Revolutionaries in Sianfu were members of the Ko-lao-huei, and that the General, who ordered the execution of this Corporal, was later in danger of being assassinated. Furthermore two others who had taken special part in the attack upon us were rewarded with rank of officer in the Revolutionary army. It would have been an easy matter, to protect all the foreigners if two or three soldiers had been stationed at each place where foreigners lived. Even after the burning of the school, no soldiers were appointed to protect us who were now in the West suburb.

Had it not been for the kindness of the teachers of a Military Academy, who all had come from other provinces, we all should have shared the fate of those who had been murdered. .I do not wish to blame the leaders of the Revolution unnecessarily, still I cannot keep silence when the truth is hidden away under the statement that the crimes were committed by robbers and bandits." I am, etc,

E. R. Beckman.

(Dated Shanghai, Jan. 20, 1912.)

A short time after this the ministers of Foreign Affairs, Wu Ting-fang and Wen Tsung-yao invited me to pay them a visit, which I did, accompanied by Mr. Jenson and Mr. Wang. Serious complications in some matters had occurred at this time, so that Wu Ting-fang was hindered from meeting with us. The vice minister, Wen Tsung-yao, received us kindly. He merely expressed his sympathy and conversed with us on the leading questions of the day. As to what the real intent of this invitation was, we never learned to know.

The many missionaries and Christian people in Shanghai showed me deep sympathy. At a certain meeting I was asked to relate how this sad event took place and how I managed to rescue my little girl, Thyra. The heartiest sympathy was extended to me by all who were present.

It has been precious to me to realize a tender feeling of sympathy from friends to the Mission cause, which has found expression in prayers and in sympathetic letters from both known and unknown friends in different parts of the world. It is doubtless through the prayers of these many friends that I have, with unfailing courage, been able to bear this deep sorrow, though my feeling at times have wanted to claim their right of way. In my travels in Sweden it has many times been touching to realize with what tenderness and favor so many friends have treated me. Often

have I seen proof of the truth of these words, "And whether one member suffereth, all the members suffer with it." Nothing could be more intended to unite the members of Christ on earth than suffering. The brotherly love that people are prone to talk of gets its quality best tested when suffering takes place. From places where I least expected it, tender feeling of sympathy has been shown me, while on the other hand, where I expected to find it, it has sometimes been absent.

Some time ago I received a very sympathetic letter from a little Catholic girl in Australia. When she had heard of the massacre of missionaries at Sianfu, she at once sent five dollars to a Catholic priest to hold mass services for these "happy martyrs", as she expressed it. She believed in prayers for the dead, according to the teachings of the Roman Catholic church. Disgusting as it may seem to us that people believe they can do any good for the dead with money, yet we must admire the little girl's sympathy, which found expression in this way.

At one time I experienced something in contrast to this, when being introduced to a prominent Christian person, who seemed to have a great deal to say about the love of God. When he was told who I was, he immediately turned his back after extending a cold-hearted hand shake.

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me"—

suchwise will judgment once be spoken by the lips of Christ.

China's vice minister of Foreign Affairs has sent me the following letter of condolence:

外交部

WAI CHIAO PU,

PEKING.

Wai Chiao Pu, Peking, July 2nd, 1912.

Rev. E. R. Beckman,

20 N. Ashland Road, Chicago.

Sir.—Having been made acquainted with the painful circumstances under which Mrs. Beckman and two of her children met their deaths and under which you were subjected to extreme sufferings, I feel I must write to express to you my sincere sympathy and condolence for the irreparable losses you have sustained.

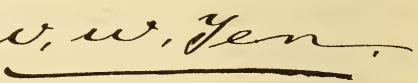
It is a matter of regret that protective measures were not adequately adopted at the outset of the revolution in Sianfu, but no one, I imagine, ever foresaw that such an attack upon the Mission could have been perpetrated at the time. It was an event which no doubt was originated by an irresponsible mob and which the whole nation as represented by the press and public men of China have mourned over and denounced and condemned in no mistakeable terms. The treatment which

you and yours have received at the hands of the ignorant mob has drawn not only public sympathy for you and your work but also the righteous indignation of all right thinking men of this country.

In offering you my deep condolence, I also wish to express my appreciation of the services of those who, even under the throes of revolution, could have found time and courage to help to protect the lives and property of Missionaries, and especially the services of Mr. Wang Chang-tsuen through whose efforts many lives have been saved. As a mark of appreciation of Mr. Wang's services a purse has been sent to him.

In concluding may I hope that you are now enjoying good health and have throughly recovered from the severe shock you must have received, and that you will, in the very near future, be able to come out again to continue your work in the mission with which you are associated.

Believe me, I am your obedient servant,



Vice minister of Foreign Affairs.

By this letter it will be clearly seen that this crime against us missionaries has struck the heart of many of the leading men in China. It has among them awakened more sympathy for Mission work, and has brought them to recognize it

more generally than they otherwise would likely have done. Here the fact is again proved that the blood of the martyrs is the seed of the Church, which bears more fruit than any other. We hope it may not stop only with a feeling of compassion, but may it be a means of leading many to know the power unto salvation which is found in the Gospel of Jesus Christ.

It must be on account of insufficient information that the Vice-Minister surmises the massacre was committed by an irresponsible mob. He was probably not aware of the manner in which the Police Corporal gathered the mob, nor of the intention of the secret societies to exterminate the foreigners. Consequently, I consider his statement concerning the sorrow of the whole nation somewhat exaggerated. It might be possible, though, that the impressions from the leaders may have an influence for good upon the anti-Christian societies. It must be admitted that the Revolutionary party in China has not manifested such anti-Christian tendencies as has been shown by their adherents who advocate revolt in European countries. A reason for this may be found in the fact that the oppressive government of China has never enlisted the aid of Christianity to maintain its power.

Mr. C. T. Wang's Account to the President.

Statement to His Excellency The President of the United Provinces of China.

Sir:—I have the honor to state that I am an instructor in Chemistry and Physics at the Military Academy at Sianfu Shensi.

I have not taken part in the reform recently accomplished in that province, and obtained no information beforehand that it should come to pass.

On the 1st day of the 9th Moon the Reformers began their successful struggle in the City and the gates were shut. In the night following the police corporal at the South suburb, who by force haa gathered a mob, took advantage of the occasion, and set fire to the school for foreign children, which was located outside that suburb. The teacher Mr. Vatne and one child escaped over the wall out were followed 20 li by one of the mob. There, another mob gathered and they were murdered. When Mr. and Mrs. Beckman with 6 children tried to escape from the burning place, they had to run through the mob and all of them were killed except Mr. Beckman and his smallest child which he carried in his arms. He was severely hurt by the pursuing mob, but succeeded in getting away and

after he had been sitting in a water pond an hour, escaped to the mission station in the West suburb.

The next morning a Christian, named Kiai-ping-kwei (— — —), reported to me that the school for foreign children had been burned, and a number of foreigners killed at the South suburb and that the mob were gathering in the West suburb to destroy his house, the Mission Seminary and the Mission Station where a number of Missionaries were assembled. It was therefore a very dangerous moment and immediate relief was required. I was greatly excited by this report and was of the opinion that it was necessary to protect the foreigners. If all the Missionaries were murdered, it would be a hard question to settle. I was not able to protect them alone, so I explained the importance of this matter to some of the staff and students of my Academy and requested their assistance.

We armed some of the Christians and appointed them to guard the Mission Station that day. During the day the mob increased in number and courage. They took the rifle from one of the Christians and the rumor was spread that 2,000 or more were coming in that night to destroy the Missionaries and their houses. We therefore invited the Missionaries to come to the Military Academy and brought them safely there. There were 11 foreigners and some Chinese orphans. The mob being still in great assembly I kept the

Missionaries to live at the Military Academy as that was the only place of safety.

Soon after the news was reported to the General of Shensi and he appointed an Official to call at the Academy and present his consolation to the Missionaries. He also ordered the execution of the Police Corporal, for this act he was nearly assassinated by a member of the Ko-lao-huei. Later some officials and soldiers were appointed to be present at the place where the Missionaries and children were murdered, to see that their bodies were properly put into coffins and buried. Those murdered were Mrs. Beckman and two children, Mr. Vatne and Hilda Nilson, Americans and 3 Swedish children.

I was again informed that Missionaries in many other places were in great danger, so I requested the General of Shensi to send soldiers to those places to rescue them. Thus 18 foreigners were brought from different places to the Military Academy. At Ingkiawei the Mission house had been looted and the lady Missionary had been hiding several days without food. At Fengsiangfu the Mission house had been destroyed but the Missionaries had escaped to Kansuh. At Kienyanghsien the Mission house had been destroyed but there were no foreigners at that place. Miss Lindvall's house in the city of Sianfu had also partly been looted.

On the 13th day of the 10th moon the Mis-

sionaries started for Shanghai. The foreign affairs department of Shensi appointed me and Mr. Kiai-pingkwei to escort them. The idea was that as I had protected them from the beginning I should look after them to the end (of their journey). A head man of the Kolaohwei named Chen (generally called Chen Feng-tsï — — —) with some of his men also escorted the foreigners to a place near the border of the province. He treated them well, but behaved violently towards others. He robbed some travelers and wanted to kill them so the Missionaries had to intercede for them, thus they were not killed but left in prison in Long-kütsai. These travelers were Hupeh men who came from Sinkiang, where they had been teachers at some College. The Imperial official and soldiers in Honan protected us and showed much kindness. Likewise did the reformers in Hupeh. At Wuchang the Vice President of the Republic, General Li Yuen-hong kindly acknowledged our effort to protect the foreigners, and paid traveling expenses for me and Mr. Kiai. We delivered all our arms, 10 rifles and some cartridges to him. At Kiukiang I made a brief report by wire to the Diplomatic Board of Nanking. At Nanking Mr. Ma, a secretary to His Excellency the President came to see us on board of the steamer. He expressed the President's deepest sympathy to Mr. Beckman and others who had been so violently bereaved though the outrage at Sianfu.

Your Excellency will notice that all this trouble has come from the Ko-lao-huei (— — —) who also robbed and destroyed other places in the province of Shensi. We have now safely arrived at Shanghai where the Missionaries are living in the Settlement, having lost all their money and had to leave behind nearly all their belongings they are still in a pitiful condition.

Their traveling expenses from Sianfu to this place was lent to them by the Foreign Office at Sianfu.

It is to my great convenience that my friends Mr. Yang Tsze Fei and Sing Wei Ching kindly rendered their assistance, who are experienced in foreign affairs and understand English.

Trusting that your Excellency will take notice of the foregoing statement I have the honor to be

Sir, Your obedient Servant,

Wang Chang-Tsuen, (— — —).

From Shanghai to Stockholm by the Siberian Route.

On the 24th of March Thyra and I left Shanghai in company with the missionaries Mr. and Mrs. Christensen and their children and Mr. and Mrs. Jones. At Dalney (Ta-lien-wan) Manchuria, we were obliged to remain a whole day; because the Japanese, who control the communications

there, understand the art of deriving benefit from travelers by charging high prices for hotel service.

Southern Manchuria is like a sandy desert. If I had not seen the vast amount of beans which was brought to Dalney to be exported, I should have thought this region barren. The northern part of Manchuria is more productive. The appearance of the houses bore witness to the fact that the Russians were well represented.

Upon reaching Chang-chuen we exchanged cars, for here begins the Russian control of the railway. At Kharbin, where we reached the main line leading to Vladivostock, we had to have our tickets changed and our baggage rechecked. Here we realized, to an extent that surpassed pleasure, how slow the Russian people are. We had to wait several hours to get transacted what could have been done in five minutes in America. Tips, however, were not forgotten!

Having hitherto journeyed in a north-easterly direction, the train now sped away toward the west. Only two hindrances occurred,—the one at the Siberian border where our baggage had to be examined by custom officers; the other was caused by sparks of fire from the locomotive setting afire the wood that we carried along for fuel. Coal was not used here. In order to prevent the train from becoming a prey to the flames it was necessary to halt till the fire could be extinguished.

After circling around the southern shore of Baikal Lake we arrived at Irkutsk where we again changed cars. This change was not a pleasant one, as we now got such small room for our hand baggage. From here the journey took us through vast forests and over far-reaching steppes. Siberia seemed to me a very interesting country. The newly built houses along the railway seemed homelike and comfortable. A considerable community at various railway stations and some important cities were to be seen here and there. On our way we met long trains containing prisoners and emigrants, which had a lamentable appearance.

Upon entering European Russia, oil took the place of wood to furnish motive power. The speed was then increased considerably, over which we felt pleased; for it was well to make haste through this dreary part of Russia.

At Moscow our party had to separate, because the Christensen children were taken ill with measles, so their parents had to stop with them there. In order to secure a sleeping place on the train from here to St. Petersburg, I had to engage a messenger to stand waiting at the railway station during the day; the fact that I had a sleeping car ticket would not guarantee that a berth would be reserved for me. This was on Good Friday, and the time would surely have seemed long if I had not had the pleasure of visiting with some of the

missionaries of the International Russian Mission, where I met Mr. Swenson and also Mrs. Verbitsky (Mr. Verbitsky was not at home). Their friendliness and willingness to help me made the time pass very quickly.

In the evening, having no more than gained a foothold on the car, the train sped away, and next morning we arrived at St. Petersburg. In the space of an hour I had to get out my baggage and have it transported through the city to the Finnish railway station. Being hampered by not knowing the language and by the slowness of the Russian people, this transportation was sooner said than done! It was a relief when I finally got aboard the train headed for Abo. On the following night we boarded the steamer Bore to cross the Baltic Sea.

It was Easter morning (April 7) when the steamer glided forward among the picturesque isles leading up to the place where "Queen of Mälar" (capital of Sweden) towers beautiful and majestic,—the most charming among the cities on earth! How clean and alluring and magnificent all objects here appear! Sweden is truly a picturesque country, adorned by a people who love order and cleanliness. But, pilgrim, do not let thyself be deluded: you are a stranger on earth on the way to a more beautiful city!

New Trials.

After reaching Stockholm a new trial befell me in this that my darling Thyra became ill and had to be taken to a hospital, where she had to remain six weeks. Measles, croup, diphtheria and inflammation of both lungs were the maladies that threatened to put an end to her life. For several days she was able to breathe only through a tube. The doctor could not give me any hope of her recovery. But the Lord heard the many prayers that were offered in her behalf by many Christian people in this city and He bestowed upon her full vigor again, despite these serious maladies.

My heart is filled with praise to the Lord for the grace He has thus shown me, and my soul longs in a more devoted manner to serve Him and fill my calling during the remaining days of my life,—much more so as I apprehend that the present dispensation of Grace draws to its close. I feel convinced that the Lord did not spare my life without a purpose, and my desire is that His purpose may be realized; for the prince of the world comes, and darkness presses forth.

Shortly after I came to Stockholm a certain newspaper published something of my experience during the Revolution in China. Some one who had read it found thereby an opportunity to send me a letter, in which he, under oaths and curses,

expresses his great satisfaction over the fact that my wife and children and the others were murdered in China. He but wishes that a similar fate would be meted out to all the missionaries in that land, as he thought they had nothing there to do with their superstitious beliefs. Instead of his name he signed, "A hater of humbug."

This letter brought me to look about in various papers to see if I could detect from what source such crude writing could have come. Soon I found papers in which people exposed their crude infidelity and advocated abolishment of Christianity. According to their theory Christianity is the greatest hindrance to progress and enlightenment. Besides this I noticed how they despised the government and their fatherland.

Through this I was reminded of how I had heard revolutionists in China say that they had allies in all countries (though most numerous in Germany) and their aim was to recognize *only one ruler over the whole world!*

Upon visiting the reading room of the parliament building in Stockholm I found that these papers, which are so antagonistic toward Christianity and government, had been given a place among the other papers. So it must be that they are read and sanctioned or tolerated by a majority of the country's law makers. A clearer proof that we are approaching the revolt spoken of in the Word of Prophecy, is not needed. Hereby I seem

to find that the time is near at hand when the "Beast" shall have the power, and no one can sell or buy, save he that has the mark of the beast.

While this revolting power will be followed by delusions of anti-Christ and by suffering and oppression, which, according to the Word of God, will precede the establishment of the Kingdom of God on earth, it is at the same time doubtless a punishment from God upon those who have misused their authority on earth.

Well, my friends, it may be that a martyr's crown will be soon extended to those who truly want to follow Jesus, even in the "Christian" countries. A greater honor could neither be our lot than to lay down our lives for Him who gave His life for us. Flesh and blood would seem to fail us when our dear ones through bloody death are taken from us, but from experience I can say that the Lord giveth strength in *all* things, according to our need—and whether we live or die, we belong to Him, and we shall "rejoice with joy unspeakable and full glory: receiving the end of your faith, even the salvation of your souls."

May the Lord grant us strength to endure unto the end!

The Scandinavian Alliance Mission
of North America.

Incorporated 1897

This foreign missionary organization was founded February 17, 1891, by Rev. Frederick Franson, whose apostolical simplicity of life, burning enthusiasm for the extension of the gospel to non-Christian nations, and untiring faithfulness in the work until the day of his death has been an inspiration to all who have known him.

The organization has been the foreign missionary agency of free evangelical churches and people of the Scandinavian races in America.

God has richly blessed the work from the beginning, converts being made and gathered into churches, schools and homes being established and considerable property acquired. The crown of martyrdom has also been given to a number of missionary heroes of this mission.

The S. A. M. of N. A. has missions with various stations and native helpers in China, Mongolia, Japan, India, Africa, and South America.

In 1913 there were 97 missionaries enrolled in the work.

The Board of Directors has its headquarters at 20 N. Ashland Boulevard, Chicago. It is composed of the following members:

HONORARY MEMBER: Rev. A. Pohl.

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List of Missionaries

belonging to the *CHINA MISSION* of the Scandinavian Alliance Mission of North America, with the year in which they first went out to the field.

Miss Petra M. Aaroe.. 1911
Mr. G. Ahlstrand..... 1891
Mrs. G. Ahlstrand..... 1898
Miss Christine Anderson '91
Mr. C. J. Anderson.. ..1891
Mrs. C. J. Anderson.. 1891
Miss Gina S. Anderson 1902
Miss Mary Anderson.. 1891
Mr. E. R. Beckman... 1891
Mr. O. Bengtsson..... 1894
Mrs. O. Bengtsson.... 1905
Mr. S. Bergstrom..... 1894
Mrs. S. Bergstrom.... 1891
Miss Elvida Edlund... 1911
Mr. W. Englund..... 1903
Mrs. W. Englund..... 1894
Mr. A. B. Gjelseth.... 1907
Mr. F. A. Gustafson... 1892
Mrs. F. A. Gustafson.. 1893
Mr. E. Palmberg..... 1902
Mrs. E. Palmberg..... 1903
Mr. G. Palmberg..... 1902
Mrs. G. Palmberg.... 1902
Mr. E. M. Paulson.... 1903
Mr. T. Pedersen..... 1910
Mrs. T. Pedersen..... 1910
Miss E. Peterson..... 1892
Mrs. A. E. Rydberg... 1891
Miss Alma Strand.... 1891
Miss Alma Swanson.. 1891
Mr. H. Swenson..... 1912
Miss Johanna Thor.... 1912
Mr. D. Törnvall..... 1891
Mrs. D. Törnvall..... 1891
Miss Charlotte Wallenberg 1894
Miss Jennie Wedicson 1899
Mr. W. Hagquist..... 1891
Mrs. W. Hagquist.... 1892
Miss Ingeborg M. Haneberg 1911
Mr. N. C. Jakobsen... 1911
Miss Anna Jensen.... 1903
Mr. C. J. Jensen..... 1899
Mrs. C. J. Jensen..... 1891
Miss Kristine Johnson 1912
Miss Thilda Johnson.. 1891
Miss Dorothy Lindvall 1891
Miss Hannah Lundvall 1894
Miss Katarine Moll... 1912
Mr. J. G. Nelson..... 1891
Mrs. J. G. Nelson..... 1891
Mr. P. Nelson..... 1891
Mrs. P. Nelson..... 1891
Miss Lotten Norden... 1892
Miss Annie Olsen.... 1892
Miss Othelie Olsen.... 1891
Mr. H. Olson..... 1911

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